

This is to certify whom it may con-
 cern; That I whose Name is un-
 derwritten, do personally know, and have
 frequently conversed with Mr. Moses Ma-
 caw, and und him a pious sober, and ingeni-
 ous young Man, very well versed in the
 Hebrew, Chaldean, Talmudic, and Rab-
 binical Learning; far beyond any Body
 that ever I knew of his Age and Educa-
 tion. Besides this Knowledge, and that
 of the English Tongue; he has also in
 his Travels, made himself Master of the
 German and French Languages; and has
 now, by the blessing Grace of God, attain-
 ed to a very good Knowledge of the Gos-
 pel Dispensation, and of his Duty as a
 Christian. He was now a proper Op-
 portunity to exercise in English his great
 Powers for the good Education they have
 given him, and for the improvement
 which by their Care, he has made in
 the Jewish Learning; the Deficiency and
 blind Superstition of which, has been the
 principal Motive of his Conversion to
 Christianity.

Witness my Hand

David Williams, D. D.

London, Decr.
1722

Captain in General's
 Army of Canterbury

THIS is to certify whom it may Concern ; That I, whose Name is underwritten, do personally know, and have frequently conversed with Mr. *Moses Marcus*, and find him a pious, sober, and ingenious young Man, very well versed in the *Hebrew, Chaldaic, Talmudical, and Rabbinical*, Learning, far beyond any Body that ever I knew of his Age and Education. Besides this Knowledge, and that of the *English* Tongue ; he has also, in his Travels, made himself Master of the *German* and *French* Languages ; and has now, by the assisting Grace of God, attained to a very good Knowledge of the Gospel Dispensation, and of his Duty as a Christian, which he has now a proper Opportunity to exercise, in thanking his cruel Parents for the good Education they have given him, and for the Improvements, which by their Care, he has made in the *Jewish* Learning ; the Deficiency, and blind Superstition of which, has been the principal Motive of his Conversion to Christianity.

Witness my Hand,

Lambeth House,
Aug. 10, 1723.

David Wilkins, D. D.

*Chaplain to his Grace the Lord
Archbishop of Canterbury.*

The Principal ^{MS}
MOTIVES
AND
CIRCUMSTANCES

That induced
MOSES MARCUS
To leave the JEWISH, and embrace
the CHRISTIAN FAITH:

With a short
ACCOUNT of his Sufferings thereupon.

Written by Himself.

MAT. xix. 29.

And every One that hath forsaken Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Names Sake, shall receive an hundred Fold, and shall inherit everlasting Life.

L O N D O N,

Printed by J. HUMFREYS, for E. BELL, at the Cross-Keys and Bible, in Cornhill; and Sold by J. ROBERTS, near the Oxford-Arms, in Warwick-Lane, M.DCC.XXIV.
Price Two Shillings.



CIRCUMSTANCES

MOSES MARCUS



To leave the [unclear] and children
the [unclear] Father

A [unclear] of his [unclear] [unclear]

Written by himself

MAR. 18. 59.

And every One, that hath [unclear] [unclear] or
Brethren, or Sisters, or Father, or Mother, or
Wife, or Children, or Friends, for any [unclear]
Sake, shall receive an hundred Fold, and shall
inherit everlasting life.

L O N D O N

Printed by J. HUMPHREYS, at the [unclear] [unclear]
and [unclear] in [unclear]; and sold by J. ROBERTSON,
the [unclear] [unclear] in [unclear] Lane, M.D.C.C.LV.
Price Two Shillings.



To his Grace

WILLIAM

By Divine Providence,

Archbishop of *Canterbury*,
and Metropolitan of all
England.

Most Reverend Father in Christ,

RERMIT me to
shelter my self
under the Wings
of your Fatherly
Goodness, from the Vio-
lence of unreasonable and

A 3

un-

The Dedication.

unrighteous Men, who pursue me, for no other Reason, that I know of, but because I have left the Synagogue, and profess my self a Servant of your *Messia*, and a Member of your Church.

I am sensible, the following Narrative of the Grounds of my Conversion, runs in so mean a Stile, and upon such trite Observations, that I cannot, in Modesty, expect any Father of the Christian Church, should throw away an Hour or two in the Perusal of it.

But

The Dedication.

iii vii

But let me be considered, as what I really am, of small Age and Experience in the World, and a very late and new born Babe in Christ, who has scarce learn'd to speak the Words and Phrases of Religion, and from whom manly Reasons are not yet to be expected.

But, my Lord, however weak my Arguments may appear to others, they proved too strong for all the Objections which I could oppose, or ever heard opposed against them. They have convinced

from

A 4

me,

me, not only of the Probability, but the Certainty, that Jesus of *Nazareth* is the *Messia*, spoken of in the Law and the Prophets.

And that I am very sincere and unfeigned in this Profession; I hope your Grace, and the whole World will have the Goodness to believe, when I declare, and can bring many Witnesses to confirm what I say, that by joyning my self to the spiritual Family of Christ, I am banished from that of my natural Parents, once
most

The Dedication.

ix

most endearing and indulgent Parents, who spared for nothing of their precious Treasures, wherewith they abound, to make me Great and Happy in this World; but have now conceived a mortal Hatred to me, upon the Account of this religious Difference; and deny me Bread to eat, and Raiment to put on. By whom being rejected, I quickly found my self like a shipwrack'd Man, plung'd in an Ocean of Hardships, under which, in all human

The Dedication.

human Appearance, I had utterly sunk, had not one of my Susceptors in Baptism, with the greatest Tenderness, took me under his Roof, where he still continues to entertain me, and supports me with the Necessaries of Life.

When my Parents had reduced me to these melancholy Circumstances, and imagined that the Bitterness of my Sufferings had shook my Resolutions, and brought me to repent of what I had done, they then
courted

The Dedication.

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courted me with the most advantageous Offers of a plentiful Share of their Substance, and a very agreeable Marriage, provided I would return to them and Judaism again. But praised be our Lord, through whose Grace I have hitherto withstood, and trust I shall still withstand all such Temptations, though they are the most apt to work upon a Person of my Age and Education.

I hope, my Lord, I have acquitted my self like a
Man,

Man, who is wholly under the Influence of this Principle ; that there is a State of Happiness after Death, infinitely surpassing all the Enjoyments of this mortal Life, and that Faith in Jesus Christ is absolutely necessary to the Attainment of it. I am sorry to find many, who call themselves Christians, of a contrary Opinion. From such Men as these, young Profelytes, in my Circumstances, must expect but a cold Welcome to Christian Communion.

But

The Dedication.

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But we will not be disheartned by the Sights of these Libertines, while we see a Patriarch at the Head of the Church of *England*, who stands ready, with open Arms, to receive us into that Way of Salvation, wherein he leads us by his own shining Example ; and zealously performs that Promise of our Lord, that when our natural Friends disown us, and persecute us for his Names sake, we shall find compassionate nursing Fathers of his Church, who will

The Dedication.

will make up this Loss to
us. I am,

My Lord,

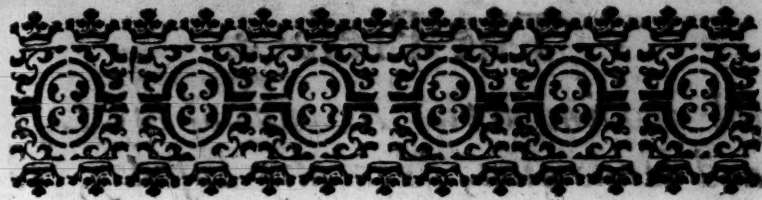
Your Grace's most

Dutiful and Faithful

Servant in Christ,



Moses Marcus.



THE PREFACE

I is a common Rule, that all those, who are converted to another Religion, should give the Reasons and Motives of their Conversion, as well to clear themselves to this censorious World, as to justify their Conduct before the divine Majesty! Therefore I do in the following Treatise, declare the chief Motives and Circumstances, which occasioned my leaving the Jewish, and embracing the true Christian Faith, hoping thereby, to obviate all Reflections which may be cast upon me on this Occasion. And here, by Way of Preface, I shall give the World a true, faithful

ful and impartial Account of my Life and Education, from my Infancy, to the best of my Memory.

From hence all Men may plainly see, that I left a great temporal Certainty for Uncertainty, and carnal Ease and Pleasure, for great Troubles and Afflictions: But I comfort my self in having a gracious God, and a good Cause.

Isaiah 12. 2.

In God is my Salvation, and my Glory; the Rock of my Strength; in God is my Trust:

Job 1. 21.

The Lord giveth and the Lord taketh away; Blessed be his holy Name, from henceforth and for evermore.

I am descended of a good Family, well known throughout Germany and Poland. My Father and Mother are of the City of Hamburgh, in Germany, and now live in this City (London) in the greatest Splendor imaginable, for private Persons.

In the Year 1701 I was born ; my Parents took the greatest Care possible of me, and I being their Eldest and first born Son, and thereby intitled to a double Portion, according to the Mosaick Law, was the more esteemed by them ; and especially when I was about eight or nine Years of Age, my Father seeing I took Pleasure in learning my Book, he bestowed a Tutor on me, that when I should come to be Master in the Jewish Divinity, I might take Orders. I was quickly ingaged in the Talmuds and Traditions, where all the Jews, who had the Opportunity, know that I apply'd myself to that Study, with some Diligence, and in all those Books, I made such Progreß, that I became the Darling of my Father's Heart. When I was about thirteen, my Father went to India, and left me to the particular Care of my Mother, and my Tutor, and desired her she would not let me want

any Education whatsoever, to qualify me for a Gentleman, and a Scholar, and withal, that I might be sent to Hamburgh, as well for the Accomplishments of a Gentleman, as to study the Jewish Divinity.

About a Year after my Father's Departure from England, my Mother sent me to Hamburgh (with a very able Servant) under the Care of an Uncle, and charged him to take great Care of me; there I was about three Years, in which Time, I became well skilled in the Hebrew Language, the French, &c. and several other gentile Qualifications, especially in the Jewish Talmuds and Traditions, so that I was respected by all that knew me.

But being young, and not fit to take Degrees, my Mother sent for me home, and received me with tender Affection, and I received several kind Letters from my Father in India. I stay'd in England about

a Twelve Month, and then went thither again, and took a Degree called חבר Chaber, by which, I was intituled to be called Rabby.

At that Time I became acquainted with several German Protestant Divines, with whom I conversed and discoursed about several Differences between the Jewish and Christian Faith. In some Articles they convinced me; but in others, I could not be satisfied.

The kind Treatment, the Charity and Piety that I found among them, made me look more narrowly into the Matter, and weigh it with great Consideration. I then read the New Testament, and compared it with the Old; I found many Prophecies concerning the Messia fulfilled, and that the Time of his Coming expired above 1700 Years since, and believed that if the Jewish pretended Messia should come, no Body could say he came to fulfil the inspired Scriptures; I

The Preface.

thanked God, who opened my Eyes, and took off that deluding Cloud, which had made me to wander so long in Darkness, and could not rest until I embraced the Truth.

My Father returned from India in the Year 1721, having been there about Ten Years, and brought over with him immense Riches; I being then at Hamburgh, he sent over for me, and when I came, he embraced me with all the tender Love and Affection imaginable.

But in all my earthly Happiness the Conscience of my Errors in Religion was a continual Bitterness to me.

I therefore conversed with several Reverend Divines; who gave me a farther Insight into the Grounds of Salvation. Hereupon I could not but acquaint my Father, that we were in the greatest Error imaginable; at which Discourse he was surprised, and entertained me with the most endearing Words to desist from that Notion
for

The Preface.

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for it would be the Ruin of me, both in Soul and Body, and if I should turn Christian he would not allow me one single Farthing; but would rather spend a hundred thousand Pounds in Law against me, and would also seek Means that I should be destroy'd. And once he did almost effect it, by striking a Case-Knife at me; but I avoided the Blow, and it pleased the Almighty, that I came to no Mischief. Some Time after, he sent for me, and when I came, he told me, if I would desist from my Notions, and go again to Hamburgh, and there marry a Niece of his, he would settle on me 500 l. per Annum, besides other great Advantages; but when I argued with him about the Truth of the Christian Faith, his Passion ran so high, that he would not allow me any Money, and ordered all his Servants to do nothing for me, and if he found that any of them did offend

a 3 against

against his Orders, he would immediately turn them away ; whereas before, he allowed me as a Gentleman, and as such I was attended. And thus he did to force me to recant, and refrain from embracing the Truth.

It was on New-Years-Day, 1723, that I was baptiz'd into Christ's holy Church : The Jews bearing thereof especially my Father's Relations forced me that Day into a Tavern and offered me a very large Sum of Money, if I would go to Holland, or Germany, there to turn Jew again. I answered them, I would rather perish than do it ; at which, a certain Jew in the Company said, That he did not doubt but to see me perish on a Dunghill ; and if it were not for a worthy Gentleman, with whom I at present live, and who has subsisted me under my Calamities, I must unavoidably have perished.

Alas, there is no Encouragement here for Converts from Judaism ;

The Preface.

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I do not say so for my own sake, but for the sake of others, that I might Rejoyce in their Conversion.

Thus by my Conversion, I have incurred my Father's great Displeasure; who hath not only cast me out of his Favour, but hath also forced me to sue him for a Maintenance, according to Law. Indeed, several eminent German Jews, of which Sect my Father is (excepting those who have their Dependances from him, and are influenced by him) have done me all Justice in point of Witnesses on my side, when they swore to his Worth, my Education and Conduct: All those that have any Knowledge of me, know that I was brought up and educated by my Father, as a Gentleman and a Scholar: And that my Friends and Relations seek all Ways and Means to ruin and destroy me, and their Unkindness to me hath caused that I labour under the greatest Troubles and Afflictions imaginable;

a 4

nable, and were it not (as I have already mentioned) for a worthy Gentleman, with whom I now at present live, I must unavoidably have perished, or become a Prey to the Enemies of the Christian Faith; and now instead of living with carnal Ease and Pleasures, I have exchanged them for great Troubles and Afflictions: But I comfort my self in having a gracious God, and a good Cause;

Psal. 56. 11.

For in God is my Trust, I fear not what Man can do unto me:

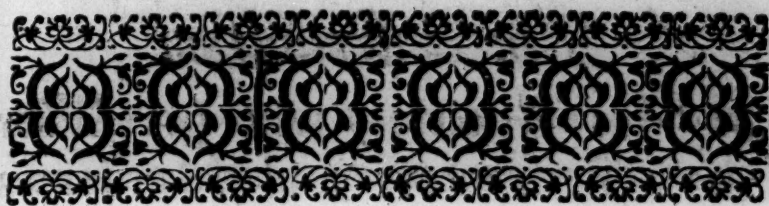
Psal. 27. 10.

And though my Father and Mother should forsake me, yet the

Psal. 52. 2.

Lord will gather me up. Unto thee, O Lord, lift I up my Soul; My God, I trust in thee, let me not be confounded; let not mine Enemies rejoyce over me.

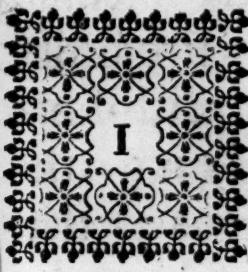




T H E

INTRODUCTION.

My Brethren,

 Could not esteem my self a faithful Servant and Disciple of my blessed Saviour Jesus Christ, if I did not seek your Welfare and Salvation as well as my own. 'Tis therefore my constant Prayer to God, that he would mercifully remember the dispersed House of *Israel*, and gather them once more unto his Favour and gracious Protection. And to this charitable Devotion I am incited by the illustrious Example of Jesus Christ
and

and his Apostles, who pray'd for their Persecutors and Murderers with the most sincere Zeal and Affection. With the same Spirit I pour out my Supplications to the God of my Fathers, that he would turn away from the Fierceness of his Wrath, which hath long burned against his ancient People ; that he would dispel those Clouds of Prejudice and Delusion, which withhold you from acknowledging the Truth, as it is in Jesus ; that we may all be one Fold, under one Shepherd Jesus Christ, and that the Earth may be filled with the Knowledge of the Lord, as the Waters cover the Sea.

I beseech and conjure you, my Brethren, as you will answer it before the great Judge and Searcher of all Hearts, that laying aside your Prejudices, conceived against
me,

me, for the Profession which I have made of Faith in Christ, would seriously and impartially weigh the Arguments which I here offer to your Consideration. By the Force of which I hope I shall vindicate my Religion, and let in that Light upon you, which I was not able to resist, which will fully detect and expose the Errors of yours Talmuds and Traditions, in all their monstrous Shapes and Colours.

Remember how much the Prophets of God have complained of the Contumacy of our Ancestors; and suspect your selves of a strong Propension to the like untractable, resty, and contradicting Spirit.

I have made it my Business upon this Occasion, to examine the sacred Scriptures, the Talmuds,
and

and the Traditions of the Ancients, and by comparing them together, I am satisfied that I have discovered the Time limited for the appearing of the *Messia*; whom while you continue to expect, your Expectations are vain and groundless; that Period which was assigned by the inspir'd Prophets, being gone and past many Ages ago: So that whoever should now offer himself to you under that Character, cannot pretend to fulfil the Prophecies in this Respect. But Jesus Christ, whom I embrace as the *Messia*, came at a Time, which exactly corresponds with them.

The Method I have taken to demonstrate to you the Truth of the Christian Religion, is as follows.

First,

First, I have shew'd the Time and Place, when and where the *Messia* was to appear ; the Manner of his Conception and Birth, and the Benefits, which from his Incarnation accrue to Mankind.

Secondly, I have noted the Types which prefigured Christ, under their several Denominations.

Thirdly, The Miracles which he wrought, whereby he evidently proved, that the Spirit and Power of God was with him.

Fourthly, I have shew'd, that his Sufferings and Crucifixion were plainly foretold in the Psalms and the Prophets.

Fifthly,

Fifthly, I have treated of Christ's Resurrection and Ascension.

Sixthly, Of the limited and appointed Time, when the *Messiah* should come.

Seventhly, The Covenant by him renew'd betwixt God and Man, for the Expiation and Remission of our Sins.

Eighthly, That the Doctrine of the blessed Trinity is contained in the Scriptures, of the Old Testament.

Ninthly, Of the Oral Law, shewing the Contradictions, Errors, and Absurdities of it ; which alone might suffice to convince you that you are in a wrong Way.

Such

Such were the Considerations
which opened my Eyes to see the
Errors of your Religion; and
that nothing could secure my eter-
nal Happiness, but a sincere Con-
version to the Christian Faith;
which through the Mercy and
Goodness of God, I have now
embraced. And that such Rea-
sonings and Arguments may have
the like good Effect upon you,
I crave leave to present you with
a Scheme of them in the follow-
ing Order. I begin with the Pro-
phet *Isaiab.*



T H E



ERRATA.

PAgé 14. in the Margent, r. 75. p. 19. l. 14. r. **ידו**
p. 27. l. 3. r. **קדוש**. p. 25. l. 29. r. **מים**
p. 45. l. 4. r. **שמו**. p. 48. l. 28. r. **איוורין**. p. 44. l.
r. **ואר**. p. 64. Marg. r. **רף**. p. 102. l. 5. r. **לחב**.

The Principal
MOTIVES and CIRCUMSTANCES
 For Leaving the
JEWISH RELIGION.

ISAIAH XI. I.

*And there shall come forth a Rod out
 of the Stem of Jesse, and a Branch
 shall grow out of his Roots.*



THE Targum, according טעלה דף 1
Megilah, p. 3.
 to your Traditions in the
 Talmudical Law, is as sac-
 cred as the Holy Bible it
 self; because you say God
 inspired those two famous
 interpreters, *Jonathan* and *Unkelaus*.
 Now this Verse they interpret to be meant
 of the *Messia*; for the Targum saith,
 There shall go forth a King from *Jesse*,
 and a *Messia* from his Childrens Chil-
 dren. And in the *Hebrew* Text, it is
 plainly demonstrated, that this Verse con-
 tains the Prophecies and Predictions of
 the *Messia*.

B

The

The Principal Motives, &c.

The Targum will have *ישו* *Jeshai*, a King, and *נצח* a *Messia*: Now the Beginning of my blessed Saviour's Preaching was at a Place called *נצח* *Netzar*, or *Nazareth* in the *English*. Thus the Scripture plainly reveals to you the very Name, and Place, where should be the Residence of the *Messia*, who was by all the World called *Jesus of Nazareth*.

The Branch that shall grow out of his Roots; that is, the Benefits that shall accrue and be given to us, when we receive my blessed Saviour's glorious Faith and Doctrine; which Benefits are, that he solicits for us a Crown and Diadem of immortal Glory. Wherefore we ought to clothe our selves with his exemplary Meekness and Lowliness; for saith he *Come unto me all ye that are heavy laden, &c. for I am meek and lowly in Heart*. Here you plainly see the Product, Benefits, and Rewards, that we shall receive, if we receive the Root, which is Christ's most excellent Doctrine.

My blessed Lord did not judge as we Mortals do, by external Considerations, but he judgeth Men by their own Hearts, for all Things are known to him, and no Secret is hidden from him; every Thing lies open, and revealed before him. So that Christ *judgeth with Righteousness the Poor,*

for leaving the Jewish Religion.

3

Poor, and with Equity the Meek of the Earth. Who can be compared with Christ, as endued with so many spiritual and excellent Gifts? He was endued *with the Spirit of Wisdom and of Understanding, of Counsel and of Might, of Knowledge, and of the Fear of the Lord.*

When this came to pass, which was at a Time when the Seeds of Sediton and Rebellion were sown among you, there were many Sects and Opinions of the *Jews*, who were mortal Enemies one to another; there were among the *Jews* Pharisees, Sadducees, Koraites, &c. likewise Multitudes of other Nations, which the *Romans* brought with them, the *Jews* being under their Subjection: Nevertheless, many of all Sorts of Opinions and Religions sought Rest for their Souls, by embracing my Saviour's pure Doctrine; they lived then in Peace, Unity, and Concord one with another; all Enmity and Hatred was extinguished from among them, they were united in one Holy Church of Christ.

Thus was the Prophecy fulfilled, That the *Wolf* with the *Lamb*, the *Leopard* with the *Kid*, &c. shall dwell together, who before were mortal Enemies one to the other. So the Pharisees, Sadducees, Koraites, &c. were united in Love together, and at that Time *the Earth*

The Principal Motives, &c.

was full of the Knowledge of the Lord. Your Tradition רדק *Redak*, compares those wild Beasts to the barbarous Nations, that shall be converted, when your pretended *Messia* comes; but this Objection is very vain, since you plainly see, that many Nations who were heretofore barbarous in their Customs and Morals, have already taken up the Cross. The very *Turks*, although by Reason of their Delusions they will not own him for a *Messia*, nevertheless they confess him to be a great Prophet. Thus have I plainly shewn you how this divine Prophecy was fulfilled, and accomplished in *Jesus*. Now I proceed to more Instances.

Isaiah 9. 6.

‘ For unto us a Child is born, unto us a
 ‘ Son is given, and the Government shall
 ‘ be on his Shoulders, and he shall call his
 ‘ Name Wonderful, Counsellor, the
 ‘ Mighty God, the Everlasting Father,
 ‘ the Prince of Peace.

This Prophet explaineth the Eloquence, and great Glory of our most blessed Saviour, who was given unto us by the infinite Goodness of the Almighty, who to all pious Christians should be an inexpressible Joy and Comfort, for to be their Mediator and Advocate: That he having such Power, might solicit for us the Peace
 which

for leaving the Jewish Religion.

5

which we must make with God, wherefore he must certainly be mighty *wonderful*. It is also evident, from the great Miracles he wrought before Multitudes of Spectators, besides the positive Demonstrations of the limited Time he came in, as mentioned by the Prophets; Gen. 49. 10. Dan. 9. 24. altho' no Sign need to have been given, that no other but *Jesus* could presume, or take upon him that Royal Title of *Messia*; but all such Pretenders were disappointed. How were you frustrated at several Times in your vain Imaginations, in thinking that *ברכב Bar Cochab*, and *שבתי צבי Sabatai Sebi*, were the *Messia*? Where were there ever greater Impostors than those? And notwithstanding they deluded most part of your Nation, yet several others arose, and pretended to be the true *Messia*. So that you were baffled in all your vain Expectations: But my blessed Saviour was quite of a contrary Character. He fulfilled and accomplished the Scriptures, and came at the appointed Time, which I shall hereafter demonstrate.

Your Traditions cannot agree, what Name the *Messia* should have; so you plainly see how your Hopes and Expectations are frustrated. My Saviour was called *Counsellor*, signifying that he should

מדרש
רבות מגילת
איכה
Midrafs Ra-
bot Megilot
Eikq.

Isa. 11. 2.

be Council for us, and Mediator for our heinous Crimes ; as the Prophet saith, *The Spirit of Counsel shall rest upon him.*

He was also called אל גבור *El Gibber*, that is, the strong or mighty God ; no such Power was given even unto Angels, as was given unto him, because the Spirit of the Lord was upon him. Thus the Prophecies of *David* being inspired by the Holy Ghost, did characterize the *Messia* ; that he should be the beloved Son of God, and equal with the Father, worshipped and glorified in one Substance ; for the Lord says of him, *My Son, this Day have I begotten thee* ; so that having the same spiritual Nature, he must be undoubtedly very mighty. He is also the *Father everlasting*, who liveth and reigneth with God, in one Being. He is a Father to the fatherless ; for saith the royal Psalmist, *Although my Father forsaketh me, yet God hath Compassion, and gathereth me up* ; and as a Father hath Compassion to his Children, so hath the Lord toward them that fear him ; he is a Father to the oppressed, persecuted, and afflicted, as the same holy Psalmist expresseth himself in sundry Places. Although cruel Men be ever so powerful, certainly God will revenge himself on such wretched

Psal. 2. 7.

Psal. 27. 10.

Psal. 103. 13.

for leaving the Jewish Religion.

7

wretched Sinners, who by the Instigation of that murderous Fiend, the Devil, continue in their horrid Zeal of Persecution. *The Wicked shall be turned into Hell, on the Wicked he shall rain Snares, Fire and Brimstone*; but the Righteous shall flourish like a Palm Tree, and shall grow like a Cedar in *Lebanon*. I proceed with our Prophet.

Psal. 9. 17.

11. 6.

92. 13.

‘ Therefore the Lord himself shall give
‘ you a Sign; behold a Virgin shall con-
‘ ceive, and bear a Son, and shall call
‘ his Name *Emmanuel*, *אֱמָנוּאֵל*

‘ Butter and Honey shall he eat, till
‘ he have Knowledge to refuse the Evil,
‘ and chuse the Good: For before the
‘ Child shall have Knowledge to eschew
‘ the Evil, and chuse the Good, the
‘ Land that thou abhorrest shall be for-
‘ saken of both her Kings.

Now every Particular of this Prophecy was fulfilled in *Jesus Christ*.

For God gave us his most blessed Son *Jesus*, born of a pure Virgin, incarnate by the Holy Ghost, and made Man, for the great Love that he had for us, to preserve us from eternal Destruction, if we unfeignedly keep his Statutes and Commandments. He was called *אֱמָנוּאֵל Emmanuel* (God with us) because we embracing Christ's Holy Doctrine, and walk-

ing after the same, God will be merciful unto us, and shew us the Light of his Countenance.

It was also evident, that when *Jesus* came to be baptized in the River *Jordan*, by St. *John* the Baptist, he immediately knew him to be the *Messia*; as did also *Simen* the High Priest, who waited for the Glory of the Lord, and lived to see the same, as it is inserted in Christ's Holy Gospel; but if you give no Credit to this Relation, I hope you will not deny that which is so clear in the Scriptures, of his Coming, and the limited Time (as I shall hereafter make it appear) that it hath been fulfilled and accomplished.

He should also subsist on *Butter and Honey*, which he did, when he came to be baptized in the Wilderness; which certainly could afford no other Sustenance, than Butter from Kine, and Honey from Bees.

At the same Time when *Jesus* came, there were Commotions and Dissensions among you, which ended in Civil Wars, to your total Desolation and Destruction. Under the *Romans* you were tributary, who set their Governors and Rulers over you, both in *Judea* and *Israel*, when at that Time your Kings could not exercise any sovereign Power. For a good while before the Crucifixion of the Lord of

*Vid. Josephus
Flavius.*

of Life, there was no King of the *Jews*,
of the Tribe of *Juda*; and at the Time
when *Jesus* was Born, *Herod* Reigning
over the *Jews*, and fearing the Prophecy
should be fulfilled, concerning the *Messia*,
and himself depos'd from being King,
who was not of the Tribe of *Juda*, but
of the Family of the *Hasmonites*, caused
throughout all his Dominions, that all
the Infants should be slain, under two
Years Old; but God, by his infinite Mer-
cy, spared his most blessed Son from
the Cruelty of *Herod*, and thereby com-
forted *Rachel* for the Loss of her Child-
Jer. 31. 15.
dren. Farther,

‘ There shall come a Star out of *Jacob*, Num. 24. 17.
‘ and a Scepter shall rise out of *Israel*,
‘ and shall smite the Corners of *Moab*,
‘ and destroy all the Children of *Seth*.

The Targum on this Verse plainly
demonstrates, and applyeth this Prophecy,
and the Meaning thereof, to the *Messia*.
Balaam, who was inspired, on this
Occasion, did prophesy, that the *Messia*
should be a Star to those that have erred
and are deceived, to lighten them into the
Path of Righteousness, and shew them the
Way of Truth and Justice; and that the
Messia should come forth from the Seed
of *Israel*, as the Targum will have it,
וְיִחְרַב מִשְׁחָא מִיִּשְׂרָאֵל *he shall Anoint the*
Messia from Israel, The

Isa. 16. 1.

The Lord will also smite *Moab* for his Unfaithfulness ; your Tradition *Rashi*, will have the Meaning and Signification thereof to be, that *David* should destroy the *Moabites* ; which quite defeats the Prophet. The Lord will destroy the *Moabites*, for not putting their Trust in the Lamb ; that is, *Jesus*, who was compared to a Lamb that is led forth to slaughter. Now this was prophesy'd many Years after the Decease of *David*, besides *David* did not conquer all Nations, neither destroy'd the Children of *Seth*, which the Targum will have it signify. He shall command over all the Children of Men ; which great Power was from the Almighty, given unto *Jesus*, that he might destroy the Unfaithful and Wicked, and exalt the Righteous and Faithful, to everlasting Joy and Glory ; which Power *David* never had.

Isa. 40. 3.

‘ A Voice cryeth in the Wilderness,
 ‘ Prepare ye the Way of the Lord,
 ‘ make strait in the Desert, a Path for
 ‘ our God.

There can be no greater, and more amazing Instance of God's infinite Goodness and Mercy, to those that do put their Trust in him, than this ; that their Warfare should be accomplish'd, and their

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Iniquities pardoned; but above all, the sending his Messenger, which was St. *John the Baptist*; a Man who was much honoured by the Elders and Rulers, who baptized into *Christs* Holy Church, all those that came to seek for Salvation, and when called to account by the *Jews*, why he did thus, if he were not the *Messias*, nor *Elias*? His Answer was, That he came to fulfil and accomplish that Prophecy, in preparing the Way of the Lord, who was himself nigh at Hand, to work out our Salvation. And when my blessed Lord and Saviour came, immediately St. *John* knew him, and said, *This is he of whom it is written, This is my beloved Son, to Day have I begotten thee.* So that St. *John*, being inspired by the Holy Ghost, *רוח הקודש*, knew that *Jesus* was the true and only *Messia*, and that he (St. *John*) was to prepare the Way before him, and should baptize the *Messia*.

Psal. 2. 7.

When at that Time the Glory of the Lord was revealed; every one saw that our blessed Saviour took Flesh, for our Redemption, and taught us to walk in the true Path to our Salvation; for *Jesus* was God's Glory, and his Actions and Works were glorious; at the same Time *the Branch of the Lord was glorious, &c.*

Isa. 40. 5.

Isa. 4. 2.

The

The great Humility of my blessed Lord and Saviour, is also revealed by the Prophet, for God calleth him my Elect *בְּחִירִי* *Behirij*, and put his Holy Spirit on him, that he should shew forth Judgment unto the *Gentiles*. The Prophet signifies his Obedience and Humility to his Father (God Almighty) *that he should be a Light to lighten the Gentiles, and the Glory of Israel, for to open the Eyes of them that are blind, and deliver them that sit in Darkness from the Prison House*; which is explained to signify, your blind and deluded Souls, which walk in the dark, by hearkening to the fantastical, and romantick Tales of the talmudick and pharasaick Learning, believing the many Thousand absurd Stories therein contained, too tedious to mention; but I shall make bold with a few, and those concerning the *Messia*, viz.

First, The *Behemoth*, *בְּהֵמוֹת* which you say feeds upon many thousand Hills, will be preserved, and kept to be eaten when the *Messia* cometh; now the Word *בְּהֵמוֹת* *Behemoth* is the plural Number, and so cannot be one, but all sort of Cattle or Kine.

Secondly, The *Leviathan* *לִוְיָתָן* of which, you say, God created two, Male and

and Female, he killed the one and salted
it, for fear there might arise such a Gene-
ration of *Leviathans*, as might destroy,
by Inundation, the whole Earth; and
you say, this *Leviathan* shall be for a
Feast to the Righteous, when the *Mes-*
siah cometh. Here you bring no Quota-
tion from Scripture, but that of *Job*, for
the *Behemoth* (Cap. 40.) and of the *Le-*
viathan in (Cap. 41.) notwithstanding
the Tradition says, איוב משלדורו that
the History of *Job* was only a Parable,
and that there was no such Man as *Job*;
besides this reflects on God's great Power,
as if God could not preserve the *Levi-*
athan without Salting it; God who
created all Things, can certainly also
preserve to Eternity, all Things. But
your Conceit favours more of *Epicurian*
Gluttony, than of any spiritual Happi-
ness.

Thirdly, The Wine that was pressed,
when God created the World, which
you say enlightens the Heart and Soul,
and will be drank at the great Feast of
the *Leviathan* and *Behemoth*; but you
except those that drink, either יין נסך that
is Wine consecrated to Idols, and also
יין סתם that is, all Drinkers of Wine,
which Christians make, so that they
shall not drink of this glorious Wine.

Far-

Farther, you say, he that eats *חמץ* Bread of Strangers, and not made by the Hands of Jews, is in the same Offence, as if he eat Swines Flesh; and he that eats Swines Flesh, or Bread of Christians, has no Share in that great Feast.

But let me particularize this great Feast, according as it is inserted in sundry Places in the *Talmud*, and what Foundation you take from Scripture for the same;

Isa. 25. 6, 7, 8. And the Lord of Hosts shall make unto all People a Feast of fat Things, a Feast of Wine, of fat Things full of Marrow, of Wine on the Lees well refined: He will swallow up Death in Victory, and the Lord God will wipe away Tears from all Eyes, &c.

On these Words your *Talmud* relates to you how this Feast shall be prepared, viz.

פסחים קט.
Pesachim, p.
119.

בבא בתרא
בבא

Baba bathra,

p. 74.

תענית דף
תענית

Taanith, p.
25.

That God will make a great Feast, and he and his holy Angels will sit at Table with his Elect, and every Jew shall sit on a golden Table; and from this you relate the following Account.

R. Chanina רחניה was a very poor Man; therefore his Wife exhorted him to pray to God for Riches, which he accordingly did, and there was reach'd to him from Heaven a golden Foot of a Table: But at Night he dream'd that he

saw

Law all *Jews* eat from off a Table with three Feet, and he only on a two-footed Table: At which he prayed again to God to take the golden Foot he gave him, and to place it to his Table, which God did; for he loved him, and maintained (as your Talmud says) the whole Earth for his Sake.

The Provisions that shall be brought upon this glorious Table are these;

First, The *Leviathan*, לוייתן this Fish your Talmud says was created the first Gen. i. 23. Thursday of the Creation, which was so large that nothing could suffice his devouring Appetite, but he must swallow בנא בתרא every Day a Fish of three Miles long, דף ער. according to the Description the Talmud Baba bathra, p. 74. gives.

Farther the *Talmud* says, That this Fish is so frightful, that when he should put his Head into Paradise, no Body could abide there, for the Breath of his Nostrils בנא בתרא דף עה. destroyeth all, as expressed by *Job* (ch. p. 75. i. 21.)

The second Course will be the Bird יוכנא *Jochna*; and the Talmud says, That בכורות דף once let fall an Egg flying, that broke down three hundred Oaken Trees, and Bechoroth, p. 57. crowned sixty Cities. And רישמעל *Rabby Ishmael* says, One of those Trees that was broke down was so thick that
fix

fix Carts in Front could ride upon it.

But, perhaps, this might be the same

בבא בתרא
דף ענ

Baba bathra,
p. 73.

Bird of which אבא בר בר חנא *Aba barba* *Chana* relates in the Talmud; that he saw a Bird standing in the Sea, or deep Waters, and that the Waters could not reach to its Ankle, but the Head thereof reach'd into the Clouds: And those Waters were so deep, that a Man cast an Axe into the same, which was about seven Years before this *Rabby* was there, and did not sink to the Bottom in all that Time.

בבא בתרא
דף ענ

Baba bathra,
p. 73.

He farther gives an Account of a great Fish that swallowed a Frog, which Frog was as large as sixty Villages; but then came a Female Raven (the Male being larger) and swallowed this great Fish and fled to a Tree, and rested herself on a Bough thereof. Come and see (says this Author of horrid Lies) the Strength of this Tree.

ויקרא רבא
פכב

Vajikra Ra-
ba, cap. 22.

The third Course will be the *Behemoth*, created on Friday of the Creation, and was not destroy'd in the Deluge of *Noah*; he eats every Day off a thousand Hills. The *Behemoth*, according to what *Job* says (*ch. 40. 15.*) eats much, and drinks as much: Therefore says ר' יהושע, What the *Jordan* brings together in half a Year, he swallows a

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one Mouthful, for it is to him like a Drop
in a Pail full of Water; but the *Jordan*
not being sufficient to quench his Thirst,
he drinks off the whole Stream of the
River *Jubal*, which takes its Course
from the Garden of *Eden*.

The fourth Course will be another *Le-בבא בחרא*
viathan, created with the first, but was דף עד
killed since the Creation, and salted, for *Baba Bathra*,
Fear of an Inundation. p. 74.

The fifth Course will be two Roasted
Geese, which are so fat, that it runs from
them like Streams of Water, and the Fea-בבא בחרא
thers with the Fat fleece away: But the דף ענ
From *Fews* for their Sins (which occasion the *Baba Bathra*,
the *Messia's* keeping so long absent) will p. 73.
be suffer for the Torments these Geese en-
dure by their excessive Fatness.

The sixth Course will be salted Cow's *בבא בחרא*
(say Flesh; which Cow was created on the דף עד
Friday of the Creation, but God fearing *Baba Bathra*,
that the great *בהמה Behemoth* should p. 74.
beget such great Calves as himself, he
killed the Cow, and salted it for a Feast
to the Elect of God.

And since I have mentioned the Eata-
bles, I shall also give Account what Li-
quor will be drank at this Banquet, which
will be Wine; this your *Talmud* says, *ברכות דף*
God himself pressed on the sixth Day of *74*
the Creation, which all this while conti- *Berachoth, p.*
nues. 34.

סנהדרין דף טז
Sanhedrin, p. 99.

פסחים קיט
Pefachim, p. 119.

nues in the Press. The Talmud says, God preserved this sweet Wine, that no Body yet hath had the Happiness to see it. And at this Feast the Lord *Jehova* will fill a Cup full of it, which the *Jews* will present to him to say Grace to it; but God will give it to the Angel *Michael*, who will farther present it to the Angel *Gabriel*, and he will farther present it to the Patriarch *Abraham*, who will say he is unworthy of this great Honour, for I have begotten *Ismael*; and he will farther present it to his Son *Isaac*, who will say, I have begotten *Esau*, who was very wicked; till at last God will present it to King *David*, and will say to him, It behoveth thee, who wast an earthly King, to give Thanks unto the heavenly; which Cup *David* will receive with great Joy, and say, *I will receive the Cup of Salvation, and call upon the Name of the Lord.*

כפתור ופרח דף לח
Caphtor Vo-pharach, p. 38.

This Cup, the Talmud says, holds 221 Quarts. After Thanksgiving they will eat Fruit of Paradise, and at last they will eat Fruit of the Tree of Life. Afterwards they will dance a very merry Dance, where God will join with them, and they will point with their Fingers at him, and say, *Lo, it shall be said in that Day, Lo, this is our God, we have waited*

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waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his Salvation.

How miserably are you deluded and confounded, to take such Laws of Men for Divine, that were not inspired by the Spirit of God; for after the latter Prophets, *Haggai, Zachary, and Malachy* were deceased; you confess yourselves, there were none inspired by the Holy Ghost, *הַרְמְשָׁמֶיךָ וְבָיָאִים אַחֲרָיִם* חַי וְזָכַר וּמֵלָאכִי נִסְחָלֵק רוּחַ דְּקֹדֶשׁ מִיִּשְׂרָאֵל. Now you plainly see you contradict yourselves; but what is more amazing, you are so fix'd in your Delusions and Hardness of Heart, that those pious Men, who differ from you in these Matters, are the Objects of your Hatred and Derision.

Likewise, he that is buried out of the holy Land, when the *Messia* cometh, must undergo that severe Discipline of Rowling thither under Hills and Mountains; for this you cannot shew one Scripture, but say it is incerted in the Talmud, or Gemarra.

Fifthly, You say the *Messia* shall marry and beget Princes and Princesses; when the Scripture says, he shall be poor and lowly, a Man of Sorrows, and acquainted with Grief.

C 2

Sixthly,

The Principal Motives, &c.

Sixthly, You say there shall be two *Messias*, the One shall be the Son of *Joseph*, who shall be murdered and bury'd under the Gates of *Jerusalem*, and the other shall be the Son of *Juda*, who shall Prosper, and be Victorious; yet your Traditions cannot agree on that Point; the one says, *Satan* shall be slain, but not *Ben Joseph*; and another *Rabbi* says, *Ben Joseph* and not *Satan*; which is a plain Contradiction; so that you see, your Hopes of the *Messia* are vain and frustrated by your own Prevarications.

Zac. 9. 9.

Isa. 53. 2, 3.

My blessed Lord and Saviour came not to triumph over Mankind, but over *Satan* and all his Works; he came to us with Meekness and Lowliness, with Love and Charity, to gather up the lost Flock, and to shelter them under God's great Mercy and infinite Goodness, as an Eagle gathereth her young Ones.

Deut. 32. 11.

And tho' he was conceived by the Operation of the Holy Ghost; yet, that the *Jews* should rebuke and despise him, is plainly demonstrated from this Chapter (*Isa. 49. 6.*) Your Tradition *רש"י* *Rashi*, and *רד"ק* *Redak*, interpret this in such a Manner as if God spake it of the Prophet *Isaiab*; but how could this possibly be, when the Text expressly says, *I will also give thee for a Light to the Gentiles, that thou may'st*

Isa. 49. 6.

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mayst be for Salvation unto the Ends of the World. But *Isaiab* was not given for a Light, neither did he bring any Light unto the *Gentiles*, until they embraced my blessed Saviour, *Jesus Christ's Doctrine*, by which they received great Light, and Rest unto their Souls; neither was *Isaiab* the *Messia*, that he should be for Salvation unto the Ends of the World, for he was not God's anointed, and most or all of the Heathen Nations were unconverted, and remained in the superstitious Idolatry, until converted by the Coming of *Jesus Christ*, to fulfil and accomplish the saying of holy *David*, *Desire* Psal. 2. 8. *of me, and I shall give thee the Heathen for thine Inheritance, and the utmost Parts of the Earth for thy Possession.*

But you have despised God's Holy One, instead of accepting his blessed Doctrine; you not only refused to obey, but rejected and crucified the Lord of Life; wherefore you will all be ashamed and confounded, when you shall behold the Glory and Comfort, that God's Elect, who truly and faithfully observe *Christ's* holy Laws, will enjoy. I proceed with our Prophet.

'In that Day, there shall be a Root of Jesse Isa. 11. 10. *which shall stand for an Ensign to the People: To it shall the*

‘ *Gentiles* seek, and his Rest shall be
 ‘ glorious.

Psal. 2. 7.

In the foregoing Discourse, I have proved the Accomplishment of the Prophecies, in the gathering of the Nations to Christ, and shall farther make it appear, that *Jesus* was the true *Messia*; the Son of God, as the royal Psalmist styles him, *Thou art my Son, this Day have I begotten thee.*

Ezek. 49.

Which was an Intimation to us, and to the *Gentiles*, to embrace his Doctrine: This Text (*Isa. 11. 10.*) doth not signify the Tumults of War, or the Misery and dismal Afflictions and Apprehensions of the Times; on the contrary, it concerns those that shall fight under the Ensign and Banner of Christ, for the Attainment of their Salvation. As concerning the Wars of *Gog* and *Magog*, which do only prefigure the Enemies of the Church, as also

Dan. 10. 29.

the Tumults and Distractions of the several Nations prophesy'd of, certainly, that will come to pass at the great and dreadful Day of Judgment, when all Mortals must give an Account of their Actions committed and acted in this transitory World: When that Day of the Lord cometh, *it shall burn like an Oven, the Wicked shall be like Stubble, to them shall be left neither Root nor Branch.*

Zach. 4. 1.

it shall burn like an Oven, the Wicked shall be like Stubble, to them shall be left neither Root nor Branch.

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Farther, what can be more evident, and exprefs, than what the Prophet mentioneth, That *the Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising; That the Multitudes of the Sea shall be converted unto thee?* Now I would gladly know what King or Nation ever was converted, and brought over unto your Religion: Did you ever convert any of the *Heathens* or *Gentiles*? I cannot find any, in all History or Chronicles; neither have I heard of any Kings or Heathens becoming *Jews*; but on the contrary, most Kingdoms and Nations have been converted to the *Christian Faith*.

Boast not then of Things none of you ever were capable of performing; but if you pretend to object against the true Interpretation of the Verse (*Isa. 60. 3.*) and say it meaneth not that which hath been passed, but that which is to come, which your Talmud will have fulfilled at the Time of the third Temple: To convince you of this Error, I shall only give you a Hint of the limited Time the Prophets prophesy'd of my blessed Saviour's Coming, which accordingly was fulfilled and accomplished, *that the Scepter shall not depart, &c. until Shiloh cometh; and that the Glory of this latter* Gen. 49. 10.

Hag. 2. 10.
Dan. 9. 24.

House shall be greater than the first; and that of the seventy Weeks, prophesied by Daniel; all which I shall, in its proper Place, enlarge upon, and give you a full and impartial Account, that all those Prophecies were fulfilled and accomplished, by the Coming of Jesus.

Isa. 61. 1.

What can also be more evident, than what the Prophet prophesieth; that when my Saviour was at the Synagogue at *Nazareth*, who was there an מורגמן Interpreter, and when he read the Prophet, and came to that which is written, *The Spirit of the Lord is upon me, therefore the Lord hath anointed me, he hath sent me to preach good Tydings unto the Poor, to bind up the broken hearted, &c.* he shut the Book, and said, I am he that is to fulfill this Prophecy, he being the Lord of Life, who came forth to preach his Doctrine to the scattered Flock of *Israel*, to ease them of their great Burden of Superstition, and unnecessary Ceremony; and that they might through a stedfast Adherence to his Faith, enjoy heavenly Comfort, the spiritual *Jerusalem*, which certainly must be the Portion of all devout and pious *Christians*; who have no Occasion for the Observances of the old ritual Law, for it is not the external or outward Show, which

which God so much requires, as the inward Part, the Heart. *Rent your Hearts,* Joel 2. 13. *and not your Garments : The Sacrifices of God are a broken and contrite Heart,* Psal. 51. 17. &c. with this Meekness my blessed Saviour was clothed ; for saith he, in his holy Evangelist ; *Come unto me all that are weary, and heavy laden, and I will refresh you ; take my Yoke, and learn of me, that I am Meek and Lowly in Heart, and ye shall find Rest unto your Souls.* Mat. 11. 28, 29.

We must all agree, that Charity is the chief Foundation of Religion ; of which, alas, you have none ; and the *Talmud*, which is the chief Foundation of your Faith, teacheth you to exercise Uncharitableness, notwithstanding the Scripture exhorteth you to the contrary : a few Instances thereof, I shall make bold to mention, viz.

To murder all those that are not of your Perswasion, is as meritorious an Action as a Sacrifice ; and a penitent Heart was acceptable to God in the *Temple*. Would it be to us if the Sway and Power were in your Hands. The *Talmud* has it inserted thus, טוב שבויים הדוג וטוב שבנחשים רצין מוחו which is thus interpreted, ' The best of Nations (that are not *Jews*) murder, and the best of Serpents tread out his Brains. So that all Nations and Religions

gions whatsoever, that are not *Jews* are compared to a *Serpent*, or *Viper* and as much as it is, for the Good of Mankind, to destroy that venomous Animal (the *Serpent*, or *Viper*) so it is likewise meritorious and a pleasing Action to God (as you say) to murder and destroy a Christian, or any other Religious Persons, that are not *Jews*; for which you quote this

Numb. 34. 55. Text; *They shall be Pricks in your Eyes, and Thorns in your Sides, and shall vex you in the Land wherein ye dwell, &c.*

Although this Text was for the destroying the seven Nations from the holy Land nevertheless you take this Verse for a general Rule, especially the Traditions of the *Talmud*. To convince you of this heinous and horrible Error, the Lord

Psal. 145. 9. saith, *That his Mercy is over all his Works*; wherefore we ought not to destroy his Works; it is not we that must

Deut. 32. 35. avenge, but the Lord, *for Vengeance belongeth unto me, and I will repay, saith the Lord.*

To rob a Christian, is an affirmative Precept, and Meritorious; for your *Talmud* sayeth thus, גל רגלי מותר the Pilfer or Spoil of all Nations is Meritorious; for the Word גוים *Goyem*, comprehends all Nations; for God calleth you likewise גוים *Goyem*, when you were his

is *עַמּוּלָה* peculiar People he called you
 when *עַמּוּלָה* *holy People*. God calleth Exod. 19. 6.
 you also, in sundry Places of Scripture,
עַמּוּלָה *Goyem*, which only meaneth the
 Word *Nations*. But to proceed.

You forswear your selves against *Jews*
 as well as *Christians*, and say, the great
 Day of Expiation *יום כּפּוּר* pardoneth that
 Crime, *עֲבֵירוֹת שֶׁבִּיאָדָם לִמְקוֹם יוֹם כּפּוּר מְכַפֵּר*
 which is, *the Sin against God the Day*
of Expiation pardoneth, and in your
 Synagogue you have an Absolution of all
 Oaths, Vows, Obligations, which you
 pardon from the last Day of Expiation,
 all the present Day, which Absolution
 you call *כּל נִדְרֵי* *Kol Nedry*. Thus, if
 it were not for a Christian Magistracy,
 you could Murder, Rob, and Cheat a
 Christian, with a safe Conscience, ac-
 cording to your traditional Law.

How rejoicing must it then be to a pious
 Christian, when he hearkens to the Word
 of the Lord? for says *Moses*, *The Lord* Deut. 18. 15.
by God will raise unto thee a Prophet,
from the midst of thee, unto him ye shall
hearken. No Prophet was like unto *Mo-*
ses, that spoke to the Almighty *פֶּה אֶל פֶּה*
 Mouth to Mouth, as the *Hebrew* terms
 it, *There arose not a Prophet like unto* Deut. 34. 10.
Moses, whom the Lord knew Face to
Face, excepting Christ, of whom the
 Verse

Verſe (*Deut.* 18. 15.) is to be underſtood ſo that thoſe who ſincerely believe in him, ſhall enjoy all the ſpiritual Comforts of this Life, and the Life hereafter.

Iſa. 62. 8, 9. *and ſhall not be moleſted by any Stranger i. e.* The Heathens and Idolaters, who before *Chriſt* came, knew not the Almighty, neither his beloved Son *Jeſus Chriſt*, but worſhipped ſtrange Idols; nevertheless, God, in his infinite Goodneſs and Mercy, opened their Eyes and Ears, and they received and embraced the holy Chriſtian Faith, and true Light, to lead them to their future Happineſs; but you that would not hearken, neither would be obedient to the Voices of the Prophets; but ſtill continue in your Hardneſs of Heart and Contempt, God rejected from being, as you were before, his peculiar People; and his Wrath and Indignation was poured out upon you, that you ſhould be a ſcattered People on the Face of the whole Earth; and the Lord choſe the Heathen for his Inheritance; *I have been ſought of them that asked not, I was found of them that ſought me not, I ſaid, Behold me, Behold me, unto a Nation that called not upon my Name*; ſo that for your moſt heinous Crimes contained in this Chapter (*Iſa.* 65.) you were cut off from God's

God's Love, and instead of you, a People
that knew not God were called, and
they having more Piety than you, did
embrace the Christian Faith.

At the time my blessed Lord and Savi-
our was on Earth, there were great Facti-
ons and Commotions amongst you; but
such as accepted of *Christ's* Doctrine were
appeased and united unto his holy Church;
that Time was fulfilled and accom-
plished that Text of *Isa. 65. 25. The Wolf*
and the Lamb shall feed together, &c. by
which is plainly demonstrated, that many of
the *Pharisees, Sadducees, and Koraites,*
&c. were also united to his holy Church;
and were circumcised unto the Lord; for
it is not outward Circumcision that makes
our Peace with God; for as Circumcision
was a Covenant for ever; so likewise was
the Land of Promise a Covenant for ever;
yet, nevertheless you see you are dispos-
ed thereof, and the Reasons are, *viz.*

1st. For crucifying the Lord of Life;
2^{dly}. The Lord made his second Cove-*Isa. 59. 20, 21.*
nant, which was not to abolish the Sub-
stance of the Old Law, but to fulfil it,
wherein the bare external Ceremony can
gain no Approbation with God, when
we shall truly believe in him, he will
grant us his Peace, for the Lord *shew-* Jer. 16. 19,
eth his Mercy to all Nations, the Lord ^{20, 21.}
shew-

shewed his Mercy toward the *Gentile* that did believe in him, and in his Anointed; where God promiseth the Restitution of the Church by Jesus Christ, *the Lord our Righteousness*; the righteous Branch which shall grow up unto *David* in whom God hath fulfilled his Promise, that he shall execute Judgment and Righteousness in the Land.

Is. 4. 2.

‘ In that Day shall the Bud of the Lord be beautiful and glorious, and the Fruit of the Earth shall be excellent.

Which Verse your Traditions will have to refer to the *Messiah*, especially *אשר* *the Targum*, which sayeth, ‘ That in that Time the *Messiah* of God shall be for a Rejoycing and Glory to those that keep the Law, to the Praise and Redemption of *Israel*: That is, To those *Israelites* that should embrace *Christ*’s Doctrine, and escape the Punishment wicked Men must endure and undergo. God has effectually fulfilled his Promise, by sending us his beloved Son, our *Messiah*, as well as his Promise of old by *Moses*, to release you out of Bondage, and to deliver strong and mighty Kings into the Hands of the Children of *Israel*, and grant you the Land of *Canaan* for an Inheritance. But notwithstanding God’s great Mercy and Goodness in fulfilling

for leaving the Jewish Religion.

21

ill his royal Word, yet so hardned
were your Hearts, that you rejected and
despised the Lord who would have given
you Life; but this is no Wonder, for
your Ancestors were of the same obsti-
cate Temper, that God was forc'd to pour
his Wrath and Indignation on them, there-
fore the Lord chose a People to be his
~~his~~ or *Peculiar*, that heretofore knew
him not; for saith the Lord, *I said*, Isa. 65. L
Behold me, behold me, unto a Nation
that knew me not; for when Christ came,
there were several Heathen Nations that
readily embraced his Gospel.

Farther, The royal Psalmist saith, *Psalm 2. 8.*
He will give thee the Heathen for thine In-
heritance: Thy saving Health shall be 67. 3
known to all Nations: All Kings shall 72. 11
bow down before him: All Nations shall 86. 9
serve him. He farther shews the great
glory of Christ, *That all Nations shall* Isa. 49. 22, 23
be gathered unto him, to hear and to act
according to his blessed Doctrine. Kings
shall humble themselves, whereas before
they were Idolaters and Heathens. I pro-
ceed.

Why do the Heathen rage, why do the Psalm 2. 1, 2
People imagine a vain Thing? The
Kings of the Earth stand up, and the
Rulers take Counsel together against the
Lord, and his Anointed.

When

The Principal Motives, &c.

When my blessed Saviour was on Earth he wrought many Miracles, to the great Astonishment of Multitudes of Spectators: Nevertheless there were many of the Heathens or Gentiles, that would not presently believe in him. The People imagined him but a vain Thing, not worthy of their Notice: They reputed him to be a Man that did not know what he did, and the *Jews* seeing his Miracles pretended they were done by Magick, or by putting שמות הקדושים *holy Names* into his Flesh; if so, certainly there must have been some among you that could have acted after the same Manner; but we never heard of one, no not one who could raise the Dead, give Sight to the Blind, cure the Lamē, &c. save only *Jesus Christ*, who from God alone receiv'd this Power. At the same Time was accomplished that Prophecy, That Kings and Governors took Counsel against the Lord, and his Anointed; which was *Herod*, who sought the Life of the Anointed, as did also your Rulers and Priests, who sought how they might put him to Death; but it pleased the Divine Majesty that he should not be delivered unto them, until all the Scriptures and Prophecies were fulfilled and accomplished concerning him, and he was made an Oblation

and

and Sacrifice, for the Atonement of our
sins, all the Snares that the Elders and
Rulers laid for Christ were defeated, un-
till the Prophecies of him were fulfilled.

‘ I will preach the Law, which the Psal. 2. 7, 8.
Lord said unto me, Thou art my Son, to-
Day have I begotten thee. Desire of
me and I shall give thee the Heathen for
thine Inheritance, and the utmost Part
of the Earth for thy Possession.

’Tis inestimable Love which God hath
new’d for Mankind, in giving us that in-
valuable Gift his beloved Son, to preach
and to teach the Way towards the At-
tainment of our Salvation. For when
we guide our selves in the Path of Righ-
teousness, free from Hypocrisy or Dis-
simulation, we have the Pleasure to be as-
sured, that God will prepare for us a
Mansion in Heaven, and will rejoyce over
us, when we observe his holy Laws.
Wherefore you see God’s peculiar Love
to those who really and faithfully believe,
for not he that saith, Lord, Lord, shall
be saved, but he that doth the Will of
his Father that is in Heaven, he shall ob-
tain a Crown of immortal Glory, and at
that Time *the Lord’s holy Name will* Psal. 70. 4.
be praised.

Our blessed Lord and Saviour came to
set the Prisoners, and them that are in

D

Dark-

- Darkness (for Want of true Light and Faith) at Liberty, and to reward them if they accordingly walk in the Path of
- Pfal. 5. 12. Righteousness, for *the Lord will bless the righteous*. God is not like unto us miserable Wretches, for though we can
- Isa. 49. 15. be most unnatural, as the Lord saith, *Can a Woman forget her Child, and not have Compassion on the Son of her Womb ? Though they should forget, yet will I not forget thee* ; for God's infinite Goodness reacheth above the Heavens, and his Truth unto the Clouds, he will certainly reward the afflicted and distressed, for great is the Reward of those who suffer for the Truth of Christianity.
- Isa. 49. 22, 23. As to what you urge, That the *Messiah* shall be a temporal Prince ; and Kings shall be as nursing Fathers, and Queens as nursing Mothers : This was only typical, and prefigured Kings and Queens that should be the Guardians of the Church, to exert their Authority against all those that should be the Persecutors thereof, as a Nurse guardeth and taketh Care of a Child, that no Mischief should happen to it. Nevertheless those Kings and Queens must follow the Example of the great and glorious King *Jesus*, by being meek and humble ; which is signified and figured, by the licking up of the Dust. Farther, There-

Therefore the Redeemed of the Lord Isa. 51. 4. shall return, and come with Joy unto *Sion*, and everlasting Joy shall be upon their Head, they shall obtain Joy and Gladness, and Sorrow and Mourning shall flee away.

In this Text God's great Mercy and Loving-Kindness towards us Mortals is revealed, by sending us the *Messia*, the Lord of Life, and we putting our whole Trust and Confidence in him, shall thereby be made Partakers of everlasting Bliss and Glory, to enjoy the Comforts of a contented Soul, which exceeds all expressible Joy. Then all Envy, Hatred, and Malice shall vanish, and we shall be restored as we were before the Fall of *Adam*, who was the Type of *Christ*; for as in *Adam* all Men died, so in *Christ* all Men receive eternal Life; where we shall inherit and enjoy a heavenly Dominion; at which Time, certainly, all Cares, Fears, and Troubles, shall be unknown to *Christ's* Elect.

The former Verse certainly concerns, and is applied to the *Messia*, when God by the Prophet says, *My Righteousness is* Isa. 51. 5. *near, my Salvation goeth forth.* What can be more plainly demonstrated than this Prophecy, for the *Messia* came from *Sion*; for the Redeemer shall come unto Isa. 59. 20.

SION, and to them that shall turn from Iniquity, &c. *Jesus* did not come to make a Figure in living magnificently for if you peruse all the Scriptures, you will not find that the *Messia* shall come with great Pomp and Splendor, neither for any earthly Honour or Glory, but for the spiritual Good of Mankind, that shall embrace his glorious Doctrine, and turn from Iniquity, and sin no more : Whose precious Blood was shed by the Hand of many human and wicked Men, a Sacrifice and Atonement for our most enormous Crimes if we truly repent, and unfeignedly believe

Exod. 11. 29. Also the Paschal Lamb was a Type of *Christ*, which was instituted by the Almighty, in Consideration that the Lord smote the First-born of *Egypt*, but spared the First-born of the Children of *Israel* ; which Passover was a Figure and Type of *Christ*. And as the Passover was slain for the Deliverance of the First-born of *Israel*, so likewise was *Christ*'s Blood shed for the Atonement and Remission of our Sins, if we faithfully believe, and walk righteously before God.

The Sacrifices of the Old Testament which were instituted by the Almighty through *Moses*, were but typical Observations, in Imitation of the true and general Sacrifice for the expiation of Sin which

which my most blessed Lord and Saviour did offer up for the general Redemption of the World, *who poured out his Soul unto Death, and bare the Sins of many.* Isa. 53. 12. So that it is evident, he came not with any Pomp or Magnificence, but *was without Form or Beauty* : He was a Man full of Sorrows, yet was he so prosperous in his Doctrine, that many Nations came and accepted thereof. 53. 2.

Wherefore God's most blessed and dearly beloved Son *Jesus Christ* was by the Prophecies of this Prophet doomed to bear our Iniquities, although he had acted no Wickedness, being without Spot or Blemish, *neither was there any De-* Isa. 53. 10. *ceit in his Mouth* : Nevertheless he meekly rendered up himself a Sacrifice to wicked Men.

The Type of *Abraham* offering up his Gen. 22. 12. Son *Isaac*, was fulfilled in *Jesus*. You at this very Day pray in your *Synagogues*, that the great Power you attribute to this sacrifice, may be as effectual for the Expiation of your Sins, as if *Abraham* had really offered up his Son : But that could not be the Covenant for the Expiation of sins, for your Ancestors did sin most grievously before God, and were punished for the same by divine Vengeance. The second Covenant prophesied by the

Prophets was, That *Christ* should bear the Iniquity of us, and pour out his Soul unto Death, for the Expiation of Sins by his Intercession with God for us; but instead of *Isaac*, *Abraham* offered up a *Ram*, which was fulfilled in *Christ*, and is a plain typical Demonstration, that *Christ* did suffer in our Stead, as the *Ram* was sacrificed instead of *Isaac*. This leaves no Room to doubt, but the Offering up of *Isaac* was typical of the Redemption of Mankind, by the general Sacrifice of my blessed Lord and Saviour who suffered on the Cross, for the Sins of Mankind.

Num. 35. 25,
28.

What plainer Type could there be, than that of the *City of Refuge*, עיר מקלט from whence nothing could deliver the Murderer, but the Death of the *High Priest* כהן גדול so likewise nothing could deliver from the Bonds and Chains of Sin, but the Death of the great High Priest *Jesus Christ*, who was a High Priest after the Order of *Melchizedeck*. I proceed to

Psal. 110. 4.

Ezek. 37. 26.

The great Promises God vouchsafed unto us. For saith the Lord, *DAVID my Servant*, (who was a Figure of my blessed Saviour) *shall be King over us*; but *David* being dead a great while before the Prophecy, it could not be meant of him; for at that Time the Prophet

phet promiseth us the Defeat and Destruction of Christ's Enemies, prefigured in *Gog* and *Magog*, or the Enemies of my blessed Saviour's holy Church; that we should gain the Victory over all those that are in Opposition against the Lord's Anointed *Jesus Christ*: So that it is not as you will have it, to be understood of two certain Kings, whose Names should be *Gog* and *Magog*, with whom you should be at War, and destroy them. No, God needeth not the Aid of Mankind, he destroyeth his Enemies without your Help or Assistance, for we are but as a Shadow, that passeth away; for *Man walketh in* Psal. 39. 7. *a vain Shadow, and disquieteth himself in vain, but God continueth for ever.* Hence you plainly see that *Gog* and *Magog* prefigure Christ's Enemies; for when my blessed Saviour came, and the new Covenant began, at that Time there were mortal Enemies to his Church, who would have totally destroy'd it, but the Almighty of his infinite Goodness and Mercy, always triumphs over Satan, and all his Works, that Men being convinced of their Delusions, might have Time to repent, and embrace *Christ's* holy Faith. *St. Paul* was for some Time as great a Persecutor of those that embraced *Christ's* Faith, as any of the *Jews*, who caused

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my

my blessed Saviour to be crucified; nevertheless God turned his Heart so that he embraced *Christ's* Doctrine, and was made one of his Apostles. Farther,

Dan. 7. 14.

The great Dominion, Power, and everlasting Kingdom, that was given to my blessed Saviour, is evident from the Prophet, *that his Kingdom should be an everlasting Dominion, and that all People, Nations, and Languages, should serve him*; which is, and will be more fulfilled at the great Tribunal, that most dreadful Day, when, and where all of us must give Account of the Works of our whole Course of Life, on this side

Mal. 3. 19.

of the Grave, for *that Day shall burn like an Oven*, &c. and then you will acknowledge that *Jesus* was the true and only *Messia*; then *there shall be one Flock, under one Shepherd, one Lord, and his Name One*; which is my blessed Saviour, being of one Substance with his Father, by whom all Things were made

Zac. 14. 9.

at that Time to the Remnant of you, that are to be united unto *Christ's* holy Faith, God will give a Heart to hear and believe, that we may be one peculiar and chosen People of God. Thus will be fulfilled and accomplished that Prophecy; *We shall all be one Flock under one Shepherd*, that we may laud, praise and

Ezek. 37. 22.

and

and finite

and finite

finite Goodness and Mercy: Wherefore my Heart weepeth for the lost Flock of *Israel*. Let there not be any Obstructions from wicked *Christians* (unworthy Wretches to bear such an holy Name) whose Actions are odious; you must not take Example by their unworthy Actions, but by the pure and clear Doctrine of *Christ*; that is your Rule; despise those evil Doers, for worse will be their Fate and Doom, than that of any unbelieving People whatsoever.

You have no fitter Place to embrace *Christianity*, than in these Parts; the Church of *England* hath no such Torture as the Inquisition in *Romish* Countries; no such tyrannical forcing Means, as in *Spain* and *Portugal*, you can enjoy your Religion unmolested and in Peace: We are taught by our holy Religion, to have no uncharitable Rage amongst us, but to love one another, and to have brotherly Affection one towards the other. But to proceed.

Hosea 3. 5.

The Coming of the *Messia*, plainly demonstrates, *that Israel should be converted*, which indeed hath been fulfilled, by many embracing my blessed Saviour's Doctrine, and many of you (the Remnant) will wish you had embraced him, at that dreadful Day, the great Judgment,

ment, when, saith the sweet Singer,
His Name shall be for ever, all Nations Psal. 72. 17.
shall bless him, and be blessed in him.

The Tradition *Eben Ezra*, אבן עזר
will have it, that this Verse (Psal. 72. 17.)
meaneth the *Messia*; certainly none can
presume to interpret it otherwise: It
could not concern *Solomon*, his Name
and Reign was not for ever, neither any
other King, either of *Israel* or *Juda*,
having *Jesus Christ*, who reigneth with
his Father, one God in one Substance,
World without End. Farther,

The Prophecy of the *Messia*, was for
the Restoration of the spiritual *Jerusalem*, Amos 9. 11,
which is the spiritual Covenant, that all 12.
should join under one Shepherd and Head,
that both you and the *Gentiles* might be
converted.

And those that are converted, and are
written in the Book of the Living, shall
judge the hardned and stiff-neck'd, like
Esau: God will raise, in his holy Church,
such pious and devout Persons, who shall Obad. 1. 21.
judge those that are Disobedient, and
would not believe, at the Time of the
great Kingdom of *Christ*, and the great
Happiness and Felicity of his Holy Church,
which is revealed by the Prophet; which
shews us, that there is nothing more cer-
tain, than God's pure and holy Word,
which

which is the great Glory revealed and set forth in this Chapter (*Mic. 4. 1, 2, 3.* and the Benefits and Advantages accruing to those that shall obey his blessed Doctrine, are also mentioned there; the *Targum* expresses the (9th Verse) of the *Messia* משיח ישראל which is, though *Messia* of *Israel*.

Mic. 5. 2.

Farther, the Almighty, by the Mouth of the Phophet, declared, That notwithstanding *Bethlehem Ephrata* could not make such a large Figure, as the other Cities did in the holy Land; nevertheless, saith the Lord, although it be the least in *Israel*, it shall be the most re-

Mic. 5. 2, 5.

markable of all the Cities, for from *this City* the Redeemer shall come, and from thence shall spring forth his Reign, which shall be everlasting; he shall be our Peace and Safe-Guard, in Time of Persecution and Affliction. Now this Prophecy was fulfilled, by my blessed Saviour *Jesus Christ* being born there.

Zac. 3. 8.

The Explanation of the *Targum*, is of the *Messia* משיח יפוק קדמי מנך and your other Traditions רש *Raschi* and רדק *Radak*, interpret it to the same Effect; but in other Places, you contradict yourselves, and cannot agree on the Word צמח *Tzemach*; רש *Raschi* will have it meant of *Zerubbabel*, but the *Targum* will have

have it meant of the *Messia*; and in the same Prophet (*Zachary*) the *Targum* will have *איש צמח שמן* explained of the *Messia*; and that *Jehoshua*, the Son of *Jehozadak*, was a Figure of the *Messia*, so doth one of your Rabbies agree, that the Word *צמח* is meant of the *Messia*, so that you plainly see what great Delusions, and Contradictions you labour under. The Explanation and Meaning of the (13th Verse) is, that *Christ* should build the spiritual *Jerusalem*, and bear the Glory thereof, which plainly demonstrates, it should be Spiritual and not Temporal, as you will have it to be meant.

Farther, this Verse says, he shall have in his Power, the two head and chief Offices of the Kingdom, which two Offices are contained in the King and High Priest, whereof *Jehoshua*, the Son of *Jehozadak*, who prefigured *Christ*, was but a Shadow of the Priesthood only. The Prophet farther speaks of those that live afar off, which are the *Gentiles*, that live indeed afar off, from the Knowledge of God, and his holy Commandments; nevertheless by the Means of their Conversion to the *Christian* spiritual Faith, they shall be Partakers of that glorious spiritual *Jerusalem*, the Kingdom of

Hea-

מדרש
דבית מגילת
צמח

Midrafs Ra-
bot Megilat
Eiko.

Zac. 6. 13.

Zac. 6. 15.

Heaven ; this 15th Verse doth not say that the *Gentiles* should build the Temple, but it meaneth, that they should build in the Temple, that is should propagate the Gospel, by which Means many shall be rescued from eternal Destruction ; and by the Means of embracing my blessed Saviour's glorious Doctrine, shall inherit the Kingdom of Heaven, and be Partakers of inexpressible Joy and Comfort, when we shall behold, with our own Eyes, the Beauty of the Lord.

Zac. 9. 9.

Our blessed Saviour made his royal Entry into the City of *Jerusalem*, to fulfill and accomplish that Prophecy, *Rejoice greatly, O Daughter of Sion, shout for Joy, O Daughter of Jerusalem, behold thy King cometh unto thee, he is just, and having Salvation, poor and riding upon an Ass, &c.*

Mat. 11. 29.

The *Targum*, on this Verse, explains it of the *Messia*, and that he shall be meek and lowly ; now my blessed Saviour came not to slay or triumph, but on the contrary, with Love and Charity ; for his Doctrine runneth quite in another Stream ; for saith *Christ*, in his holy Gospel, *Learn of me, for I am meek and lowly in Heart, and ye shall find Rest unto your Souls* ; this was indeed a blessed Saying. This Prophet likewise saith, that we can-

for leaving the Jewish Religion.

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cannot expect a *Messia*, that should be glorious in the Sight of Mortals, or should triumph and slay his Opposers; on the contrary, he should be poor and meek; nevertheless he should have Power to save us, and his Dominions should be from Sea to Sea; all Nations should submit to his Yoke, and be subdued to his Faith; for *Christ* came according to the Prophecies of the Prophet, *without Form or Beauty*, despised and rejected. This totally destroys your traditional Doctrine; that *Messia* should be glorious and prosperous in his Wars and Temporalities, and that he should be a temporal Prince; for on the contrary, his Conquests were to extend over *Satan*, and the Enemies of his holy Church: That also by the Blood of his Covenant, which was shed for our Sins, he should (if we be truly penitent and obedient to God's Holy Laws) be a Mediator and Advocate to his Father the Almighty, to crown them with a Crown of immortal Glory, and Bliss, as many as shall put their Trust and Confidence in the revealed Religion of *Christ*.

What could be the Beauty, that should be destroy'd by the Treason of his own Bosom Friends, but *Jesus*, who was betrayed by *Judas* his Apostle, and

and who, to accomplish the Scriptures did betray the Lord of Life, into the Hands of merciless *Jews*; and received also his Wages, which was thirty Pieces of Silver, the Price of Blood, all which hath been fulfilled in *Jesus Christ*.

The same Chapter likewise sheweth the great Troubles *Christ's* holy Church should suffer and endure; by the Persecution of the *Jews*, and other Nations; nevertheless the Church should conquer under the Lord of Life, and reign in Peace and Tranquility. Farther,

The Messenger which came before the *Messia*, to bring the joyful Tyding was St. *John* the Baptist, who was headed by the Cruelty of *Herod*; *Mal. 3. 1.* *saith the Lord, Behold, I send my Messenger before thy Face, who shall prepare thy Way before thee.*

The Objection you make here, is that מלאך is an Angel, and not a Messenger, although it signifieth both an Angel and Messenger. For when *Joseph* sent Messengers to *Esau*, he called them מלאכים which the *Targum* interprets אנגלין Messengers. And when *Balaam* sent Messengers to *Balaam*, the Scripture calleth them מלאכים Messengers; likewise was St. *John*, the Messenger, *Mal. 4.* Forerunner of *Christ*, of whom *Elia*

was a Type, and prefigured St. John;
 procted to *David* for his Son *Solo* Psal. 72. 1.
 The Prayer of *David* for his Son *Solo* Psal. 72. 1.
 ion, which was Typical of Christ; the
 oy al Psalmist promisseth us the heavenly
 ion; and that our blessed Saviour shall Psal. 102. 15,
 e the Glory thereof, and appear therein; 16.
 hat he shall conquer the *Heathen*, and
 ubdue the whole Earth under him;
 hat all Kings and Nations shall be sub- Psal. 110. 1.
 ect unto him, not for Triumph or vain
 glory, but for their Benefit and Salva-
 on. The Psalmist calleth him also King Psal. 110. 4, 7.
 and High-Priest, after the Order of *Mel-*
bisedek; he shall also be a Judge and Pro-
 het, which is all explained in the Psalms
 of *David*. And notwithstanding, you
 ejected that Lord, who would have given
 you Life, and not only rejected; but also
 crucified him; nevertheless, he became
 the Head and Chief of God's beloved, as
 the royal sweet Singer *David* saith, The Psal. 118. 22;
 Stone which the Builders rejected; is be- 24.
 come the head Stone of the Corner; for
 this is the Day, which the Lord hath
 made, we will rejoice and be glad in it.

Thus far have I given you an Account
 from the Scriptures, that *Jesus* came to
 be our Redeemer, and that in a spiritual and
 not temporal Capacity, as you will have
 it: I have given you an Account of

the Benefits accruing from my blessed Saviour's Doctrine, to those that shall faithfully believe; he came also to subdue the Heathens and Nations, who were called in by God's great Mercy, unto his holy Faith, &c. I shall now proceed, and make it appear, that those Miracles *Christ* wrought, were to fulfil the Scriptures, viz.

Isa. 35. 1.

The Desert and the Wilderness shall rejoice, and the waste Ground shall be glad and flourish as a Rose.

From this Verse it is plainly demonstrated, that *Christ's* Promise to his holy Church is not yet accomplished, that you should be brought under his Banner; yet at the Judgment Day, all of us shall behold the Beauty and Glory of the Lord. Albeit at present, the Church is compared to a Desert and Wilderness, by Reason of the Persecutions and Unbelief of Mortals; nevertheless, when *Christ* shall come to judge the World, his Glory shall be made by your own Confessions most Beautiful; *It shall flourish abundantly, you shall see the Glory of the Lord, and the Excellency of our God.* Wherefore, for the tender Love he hath for us, he commandeth that the Prophet should prophesy Comfort unto the People, and exhort them to keep steadfast to the Doctrine of our blessed Saviour *Jesus Christ*; that be-
fore

Isa. 35. 2.

fore he should come, they might patiently abide his Coming, which was nigh at Hand, for they should surely see the Glory of the Lord; for thus saith the Lord; *Strengthen the weak Hands, and comfort the feeble Knees; be not afraid, for behold your God cometh with Vengeance,* to destroy the Enemies and Persecutors of Christ's holy Church. But when the Knowledge of the *Messia* shall be revealed throughout the Earth; then *the Eyes of the Blind shall be lightened,* and then you will also see and truly believe, the Miracles wrought by my Saviour *Jesus Christ*, that he was the *Messia*, and that none other durst presume to counterfeit him, neither was there any such Power given even unto Angels, as was given unto him, who wrought so many Miracles before the Eyes of Multitudes of Spectators, in order to fulfil and accomplish that Prophecy, *The lame Man shall leap as an Hart, and the dumb Man's Tongue shall sing, for in the Wilderness shall Waters break out, &c.* By which is explain'd, 1st. That those that are destitute of God's Graces (as the Desert, or Wilderness, is destitute of Water) shall have them given by his blessed Son *Jesus Christ*. 2^{dly}. It farther containeth the Miracles that should be wrought by *Jesus*, all which were done

The Principal Motives, &c.

and produced before Multitudes of Spectators; nevertheless, so hardened were your Hearts, that both they and you could not believe; that they were wrought to fulfil the Scriptures, or that my blessed Saviour had any such Power given him from God, but say they were wrought by *Satan's* Power; and some will have it that they were done by holy Names
שמות הקדושים

As to the first, both *Jews* and *Christians* do agree, that the Power of the divine Majesty is certainly greater than that of the infernal One, and that no Man can serve God and the Devil at once, therefore my blessed Saviour could not have taken the Word of God in his Mouth, had he had the least Communication with Satan; What could you not then destroy his Works and Miracles, by the same Means as *Aaron* destroyed those of the Sorcerers of *Pharaoh*?

Secondly, If they were wrought by holy Names שמות הקדושים then you contradict your Tradition, which saith, that the great Gift, given unto you from God, that you should command the celestial Powers by holy Names, שמות הקדושים (that they should descend from Heaven to defend you, and to destroy your Enemies) was taken away from you, for your heinous Crimes and Sins; and the

מדרש
רבות מגילת
אכר
Midras Ra-
bet Megilat
Eiko.

Tradition farther mentioneth, that God exchanged the Names of the Angels, on purpose to confound you, where you quote this Verse, *Therefore have I prophaned the Rulers of the Sanctuary*, so that there was none of you afterwards possess'd with that glorious Gift of holy Names. Isa. 43. 28.

You pretend at this present Time; that there are Men among you of great Capacity in this Matter, whom you stile בעל שומר or Men that can drive out evil Spirits from those that are possess'd with them; I remember a Counterfeit that was at *Hamburg*, who pretended he was possess'd with an evil Spirit, who likewise pretended to recount (to those People that came to him) their Actions committed during their whole Life; I was also one among the Curious, where I saw one who pretended to be a בעל שם and another who stiled himself מנחה or *Exhorter*, who exhorts the *Jews* to Repentance; and the Man that pretended to drive out the evil Spirits, was making all Manner of Postures and Gestures, while the Man, who was possess'd made a hideous Noise; but in a short Time after, this Counterfeit was discovered to be a Cheat, himself confessing there was nothing in it, and said that he was possess'd with an evil Spirit, but served the *Jews*.

in other Places in the like Manner,
 סנהדרין דף on Purpose to get Money from them.

Sanhedrin,
 p. 11.

נ' Your *Talmud* says, that after the Destruction of the first Temple, the holy Names were lost; and after the Decease of the latter Prophets, the holy Ghost departed from *Israel*, and nothing could be done, but by a ב"ה ק"ל a Voice from Heaven; for all holy Names שמות הקדושים were lost from among you.

Isa. 35. 10.

Here you see your Delusions, your Absurdities, and Contradictions; for there was no such Power given ever unto Angels, as was given unto my blessed Saviour *Jesus Christ*; his Miracles and Works were glorious; *Therefore the Redeemer of the Lord shall return and come unto Sion, with Praise, &c.*

Thus have I plainly demonstrated unto you, that Christ's Miracles wrought on Earth, were to fulfil the Prophets, and that none other could presume or pretend to do the like, but they were all defeated and destroy'd in their Undertakings: I shall farther proceed, to give you as full a Light that my Saviour *Jesus Christ* was to suffer for the Expiation of our Sins, and that also there was none other that bore that glorious Title of *Messia* but He.

Isa. 53. 8, 9,
 12.

He was cut off out of the Land of the Living: He also made his Grave with the Wick-

Wicked: He poured out his Soul unto Death, he was numbered with the Transgressors, and he bare the Sins of many, &c.

This is a plain Demonstration that Christ was to suffer for our manifold Sins and Wickedness, and to absolve us from the Punishment inflicted on the hardened Sinners, if we truly repent. It is also evident by the Prophecies of *Daniel*, that notwithstanding he was called the *Prince*, Dan. 9. 26.

yet he saith, that his most precious Blood should be spilt. Farther, the Almighty is no Regarder of Ranks or Degrees, but judgeth all according to their Merits; and that Christ came not after the Example of Mortals to conquer and destroy; but to save and spare from utter Destruction; *He came with no Form or Beauty*: Isa. 53. 2, 3.

He was rejected and despised: He was 4, 5, 6, 7.

full of Grievs and Sorrows. By the Persecution of wicked Men, when he took Flesh on him (for your *Talmud* mentions, that God and Angels have often taken upon them human Nature, he had no

Place, or Habitation to lay his Head in, Vid. שבעות ושבו בבא מציעא Shebuoth, Shaboth, Babb Metzia, on Gen. 22. 18. to fulfil the Scriptures, that he should be

meek and lowly (*Zac. 9. 9.*) Also who-foever should be the *Messia*, was to suffer, and be despicable in the Eyes of Mortals; he was to be forsaken and suffer Ignominy and Shame from the Hands

of wicked Men, which is evident from the Prophet; *I gave my Back unto the Smiters, and my Cheeks to the Nippers; I hid not my Face from Shame and Spitting*: Which was fulfilled on the Lord of Life before his Crucifixion,

Also his Sufferings are plainly described by the sweet Singer, who was set forth under the Figure of *Christ*, and was assured he must suffer; *For thou hast brought me unto the Dust of Death*; and that he should suffer on a Cross, as being a Roman Custom of Execution; *for they pierced my Hands and my Feet*. It could not be applied to *David*; his Hands or Feet were never pierced: So that it is evident it should be my blessed Lord and Saviour *Jesus Christ*, who was the only *Messiah*, and on him were all these Sufferings fulfilled and accomplished.

Your *Talmud* in one Place says, There shall be two *Messias*, the one *Ben Joseph*, who shall in his Wars with the Nations be slain, and buried under the Gates of *Jerusalem*; and after him shall come the *Messiah Ben Juda*, who shall subdue and conquer all Nations, and raise again to Life *Ben Joseph*. But in another Place, concerning the Death of the *Messiah*, one saith it shall be *Ben Joseph*, and another says

the says it shall be *Satan*; the Talmud says,
המפיא מאי עבדתיה פליגי רחוסא ורבנן חד אמר
עלמשיח בן יוסף שנהרג נחמד אמר על יצר הרע שנהרג
 but the chief of your Talmud, which
 consists of the *רבנן Rabanon*, says, it shall
 be the evil Spirit, or *Satan*, that shall
 be murdered, or executed, which con-
 tradicts your Saying, that *Ben Joseph*
 shall suffer.

Thus you see you contradict your selves,
 which alone is sufficient to convince you
 of your superstitious Errors and Absur-
 dities; but so hardned are your Hearts,
 that nothing can prevail upon you for the
 good of your Souls. Farther,

As to my blessed Saviour's Ascension,
 is evident from the royal Psalmist, *That* Psal. 61. 6.
he should dwell with God for ever; that 16. 10.
his Flesh should not see Corruption, but
 ascend into Heaven, and dwell with his
 Father, One God in One Substance, there
 to judge the Quick and the Dead; for
 with the Lord, *Sit thou at my right* Psal. 110. 1.
Hand, that I may make thine Enemies
by Footstool. Christ was God's beloved
 Son, *Thou art my beloved Son, this Day* 2. 7.
have I begotten thee.

As to the Resurrection of the Dead, Ezek. 37. 12,
 we need not doubt it; both you and ^{13.}
Christians conclude this Point, especially
 from the Prophecies of the dry Bones,
 (typical

(typical of the general Resurrection at the last Day) that they should by the Almighty's Power be made to live; for saith the Lord God, *Behold I will open your Graves, and cause you to come out of your Sepulchres, and ye shall know that I am the Lord, when I have opened your Graves, &c.* Where God also promisseth his Chosen and Elect, the celestial *Jerusalem*, there to dwell in eternal Joy and Felicity; for this transitory World is but a vain Shadow, that passeth away in a Moment, wherein we live in Anxiety and Perplexities, in Distresses and Afflictions: The greatest Expectation of Felicity must be in a future State.

Hannah by divine Inspiration prophesied, that God will raise the Dead to Life again, *The Lord killeth and maketh alive, he bringeth down to the Grave, and raiseth up again.* God saith also, *I kill and give Life.*

Dan. 12. 13. The Prophet *Daniel* prophesies of the Resurrection of the Dead: The Angel *Michael* will raise the Dead, who is a Figure of *Christ*, who sounds the Trumpet of Life, and shall call and say to his Saints, *Awake ye that sleep in the Dust,* when every one will receive according to his Deserts. It is also further evident, That my blessed Saviour shall take away the

for leaving the Jewish Religion.

59

the daily Sacrifice, by the New Cove-
 ant, that no Sacrifice can avail with God
 at true Repentance.

Your *Talmadists*, and you your selves,
 have conceiv'd such an Aversion and An-
 tithy against my blessed Saviour, that
 you abhor, and think it a very heinous
 crime, even to make mention of his
 Name; but the Expression you use con-
 stantly, is by the Name of *חלד* or *hanged*
person. You also further blaspheme most
 impudently his holy Name, by turning
 the Word *ישו* *Jeshu*, or *Jesus*, into a
 curse, that I abhor, and am ashamed to
 mention.

The *Talmud* gives you an Account,
 That when *Onkelaus* (who was the
 Nephew of *Titus Vespasian*) raised
Jesus from his Grave by Magick, he
 asked him, If he might be converted to
 the *Jewish* Religion? To which *Jesus*
 answered, Yea. He asked him again,
 What Punishments are inflicted on him,
 for deluding the People? *Jesus* an-
 swered, a very indecent Punishment,
 which is, That he is boiled every Day
 in *צואה רותחת* *hot Soil*, &c. for, saith
 he, this is the Punishment inflicted on
 those that corrupt the Laws of the
חכמים or *wise Men*. This History is
 very fit to be placed with the fabulous Hi-
 stories

ניטין פרק
 דנזיקין
 Gitten Perek
 Haneziken.

סנהדרין פ' ע"ג stories of *Aba bar bar Hana*, *בר בר חנא*

Baba bathra, and especially with the History of a ce

Perck Hasfe tain *Rabbi*, 'making a Voyage beyond Se

and he look'd into the Sea, and beheld

סנהדרין פ' ע"ג Angels cutting and sawing of Diamon

קט' and Saphires, &c. He asked the Ange

Sanhedrin, p. 170. ' what they were doing ? They mad

' Answer, That those were the Diamon

' and Saphires, &c. for to build the Tem

' ple, and the City of *Jerusalem*.

' which the *Rabby* being rejoyc'd, to

' this Tale to one of his Disciples, wh

' answered him, That whereas a Di

' mond as large as a small Nutt, is wor

' immense Riches, how could it then

' possible to find such large ones in t

' Sea ? At these Words the *Rabby* c

' his Eyes on him, and curs'd him, th

' he became immediately a Heap of Bones

There are many other more superstitious

and fabulous Histories than these ; but to

mention all the Particulars thereof, would

swell to three or four large Folio's, and

perhaps, tire the Patience of the Reader.

I do only shew you what great Invetera-

cy you have against the Lord of Life ;

and not only against him, but also against

the blessed Virgin *Mary*, and my blessed

Saviour's Disciples, by saying that one

John יוחנן had criminal Commerce with

the Virgin, when she at the same Time

was

for leaving the Jewish Religion.

61

תורה
מדרש

Hagigai &
Sanhedrin.

was betrothed to *Joseph*; and the Disci-
ples are described in the blackest Chara-
ters imaginable. Whereas every Thing
of my blessed Saviour's Coming, was in
him fulfilled and accomplished, as I have
by Instances proved already; and if so,
then certainly his Mother must be a pure
Virgin, and his Disciples pious Men, ex-
cepting *Judas* (who was to betray him
into the Hands of wicked Men) *Yea, his*
own familiar Friend whom he trusted,
he that did eat of his Bread, laid great
pait for him.

Psalm 41. 9.

Thus have I shewn you, that the
Hatred and Malice you bear against the
Lord of Life, *Jesus Christ*, is chiefly
grounded upon the fabulous Histories of
the *Talmud*, where there is not one
Word of Truth, but they delude you
with vain Imaginations. I shall farther
proceed and plainly make appear to you,
that my blessed Saviour came within the
limited Time appointed by the Scriptures.

'The Scepter shall not depart from
Juda, nor a Lawgiver from between
his Feet, until *Shiloh* come, and unto
him shall the Gathering of the People
or Nations be.'

Gen. 49. 10.

If we seriously consider these Words,
we cannot but apply them to the *Messiah*.

18.

The Principal Motives, &c.

1st. *The Scepter shall not depart from Juda.* From the first King, who was *David*, this Scripture received Part of its Accomplishment. The *Targum* will have it, that the Word *וַיְהִי שֶׁבֶט* *Shebet*, or Scepter is *Sultan*, a King, or Supreme Governor; but *Rashi* contradicts even those that you style greater than him, and applies the Word *וַיְהִי שֶׁבֶט* a Rod, not for Rule, but for Correction, when most of the learned *Rabbies* and Traditions give their Opinion that this Verse relates to the *Messia*. There are one or two who strain their Wits in inventing all Manner of Evasions of this Sense: One saith that *Shiloh* is *Moses*; another saith it is *וַיְהִי שֶׁבֶט* the Tabernacle of *Shiloh*; another saith boldly, 'The Scepter is not yet departed from them, but that they have (as they pretend) a great Kingdom, behind the *וַיְהִי שֶׁבֶט* River *Sambatyon*, and many of them descended from the Tribe of *Juda*; which River (you say) no Person is able to pass over, excepting on the *וַיְהִי שֶׁבֶט* Sabbath; for it continually throws up large Stones all the Week, but resteth on your *וַיְהִי שֶׁבֶט* Sabbath.' But we have never heard of any such Place. Consider then, I beseech you, the many Contradictions of your deluded *Rabbies*, enough to convince you of their pernicious Errors; adly

ably. Neither a **Lawgiver** from **He-**
aven his Feet. This was a spiritual Go-
 vernor, established somewhat after the
 destruction of the first Temple, inferior
 to the Dignity of a King; for **Zerubba-**
sh was the first **prince** or **Lawgiver**, whose
 successors continued amongst you, almost
 till the second Destruction of **Jerusa-**
lem; since which Time you have never
 been able to make your selves Masters of
 the Holy Land, neither are you able to
 make your selves a Nation; but are dis-
 persed and dispersed over the whole Face
 of the Earth.

ably. **Until** **S H I D O H** **comes** :
 which is, until the **Messiah** comes. Most
 of your Traditions explain the Word
Siblo of the **Messiah**; **messiah**
which is **M E S S I A S**
 the King, whose are all Kingdoms. The
 argum on the whole Verse applies it
 to the same Purpose as we Christians do,
there shall not depart a S E N T A N C E
from the House of Juda; and a Scribe
shall be his Children's Children for ever, un-
til the M E S S I A comes, and to him
all Nations shall be obedient. Which
 contradicts **Rashi** on the Word **Law**
 or Scepter, who says, it signifies a Rod,
 not of Rule, but of Correction. And to
 shew you how much **Rashi** is out of the
 Way,

Way, and contradicted, I shall mention
 the *Talmud's* Expression on the *Targum*
 מוֹלֵה־דָּפִן which says, 'That both *Targums* (J
 מֵיגִילוֹ, p. 3^c *nathan's* and *Unkelaus*) were autho
 rized by the inspired Prophets; *Haggai*
 'Zachary, and *Malachi*.' So that cer
 tainly those *Targums* were more to be be
 lieved than *Rashi*. The *Baal Aturem*
applies this Verse to
Messia, as also the *Jerusalem Targum*
 'That a King shall not cease from
 the House of *Juda*, nor a learned Man
 the Law from their Children's Children
 'until the Time of the Coming of
 'Messia the King, for it is his Kingd
 'and to him shall be subject all the Ki
 'ngs of the Earth.' The *Medrash Tanchum*
 מֵיגִילוֹ, p. 3^c renders the Word שֶׁ
 'as a King, and applies the whole to
 'Messia, as doth also *Micla* *Tan*
 מֵיגִילוֹ. Thus have I brought many
 of your Traditions, which explain and
 apply this Verse to the *Messia*; and all is
 fulfilled and accomplished. The Scepter
 being departed when *Jesus Christ* came,
 also a Lawgiver, for the *Romans* brought
 you under their Subjection, and you were
 tributary to them, for they set their Ro
 ders and Governors amongst you, and
 you would have shaken off the *Rom*
 Yoke at that Time; but it was the
 might

mighty's Pleasure you should remain under it, that the Scriptures might be fulfilled. And were you not so hardned, you would plainly see your Errors; for I have given you full Instances, what Reasons and Ends he was to come for.

That the Gathering of the People should be unto him, hath been fulfilled; for most of the *Europeans*, and some *Eastern* Monarchs, where the Gospel hath been propagated, have embraced *Christ's* holy Faith, and have been united to his Church, that the Prophecy might be fulfilled; *The* Isa. 11. 6.
Wolf also shall dwell with the Lamb,
and the Leopard shall lye down with the
Kid, &c. and farther he prophesies, *That*
all Nations should submit unto his Yoke.

ver. 7, 8.

Your *רדק Redak* says, that those Beasts are compared to the barbarous and cruel Nations, who shall be converted unto the *Messia*, at which Time *the Earth shall* Isa. 11. 9.
be full of the Knowledge of the Lord.
 At that Time also this Scripture was fulfilled; *I will raise them up a Prophet* Deut. 18. 18.
like unto thee. Who could that be except *Jesus Christ*? for the Scripture saith,
There arose not a Prophet like unto Mo- Deut. 34. 10.
ses; but if we look into the great Miracles performed by my blessed Saviour, we shall find, that *Moses*, though like him, was not equal to him.

F

Thus

Thus you see, you have no King, nor Law-Giver among you, and most of the Gathering of the People, or Nations hath been unto *Christ's* holy Faith; and if the Scriptures are true, then certainly the *Messia*, *Jesus Christ*, must have been on Earth, and our Ancestors must have seen him; likewise every Thing hath been fulfilled and accomplished in him, that no room is left to doubt but he was the *Messia*. I proceed farther.

Dan. 9. 24.

ver. 25.

‘ Seventy Weeks are determined upon thy People, and upon thy holy City, to finish the Wickedness, and to seal up the Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness: Know therefore and understand, that from the going forth of the Word, concerning the Restoration, and Rebuilding of *Jerusalem*, unto *Messia*, the *Prince*, there shall be seven Weeks, and sixty two Weeks, &c. and after these sixty two Weeks shall *Messia* be cut off, but not for himself.

These Words being very material to my Discourse, I shall endeavour with all Care, to shew you, how every Particular hath been fulfilled. And,

1st. The seventy Weeks, according to several of your Computators, account-

ing a Year for a Day, are seventy שבעים
חמיתים, amounting to four hundred and
ninety Years, which was the Time of the
going forth of the Word, &c. *Daniel*
prays, on this Occasion, that seeing the
second Temple should likewise be de-
stroy'd; God would remember his People
again, and restore to them the holy
land. Now as for the Book of *Daniel*,
there is no Objection to be made against
it being undoubtedly of divine Inspirati-
on, so that there is no doubt of the Truth
thereof. Therefore those seventy Weeks,
which made four hundred and ninety
years, were determined upon the City,
its Destruction, and the whole De-
struction of the *Jews*.
2dly. *To finish the Wickedness, and to
bring up the Sins, and to reconcile the Ini-
quities*, which is by embracing the Do-
ctrine of Christ, by accepting of the new
covenant, that if we turn from Sins and
Iniquities, we may inherit the celestial
Jerusalem, the everlasting Kingdom of
Heaven, which is more valuable than all
earthly Crowns and Diadems. So that when
our blessed Saviour came, he came to be
our Mediator and Advocate to the most
high, to expiate our Sins, and to be a
Saviour unto them, *that turn from Ini-* Isa. 51. 26.
quity in Jacob. Hence we may perceive
F 2 the

the great Love God of his infinite Goodness and Mercy hath for us ; why should you then be so hardned, so deluded, and not to accept of such a Truth, that much needs so much concern your Salvation. When it is plainly revealed that the Prophets are in every Article fulfilled, leaves us no Doubt, but that we ought to accept of God's great Goodness and Mercy.

3dly. *To bring in everlasting Righteousness, i. e. that of Jesus Christ, who everlastingly Righteous, and also teacheth us by his royal Example to clothe our selves with Righteousness, to be meek and lowly in Heart, that we may triumph over the Flesh and the Devil, and we prepare for all worthy and pious Christians a Diadem of immortal Glory.*

4thly. *That from the Rebuilding Jerusalem, until Messia, the Prince, shall be seven Weeks, and sixty two Weeks, which amount to four hundred thirty four Years, the Period prophesied by the Prophet Daniel, wherein the second Temple should be rebuilt, and the Messiah be cut off, which accordingly was fulfilled. For the City was rebuilt forty nine Years after the going forth of the Word by the Prophet Haggai, as the Books of Ezra and Nehemia likewise mention ; and*

that after the *Messia* should be cut off, the Temple should be destroy'd, and great Desolations should happen to the *Jews*; as indeed no less than 1,300,000 Souls perished at the Siege of *Jerusalem*, according to the Account *Josephus* gives,

Now this Prophecy, concerning the *Messia*, must have been fulfilled, or else you must say, the Book of *Daniel* hath no Truth in it; all, I say, hath been fulfilled, concerning my blessed Saviour *Jesus Christ*, and no room left in the least, to doubt the Truth thereof. So that if your pretended *Messia* should come, you cannot say or imagine he came to fulfil the scriptures: The Events of this Prophecy having been manifested in all Particulars, according to one of your Traditions; which says, the *Messia* came before the destruction of the second Temple; but no Body knows where he has hid himself, since his Coming, where also you cannot agree on the Name the *Messia* should bear. There are no less than five

or six of your *חכמים* or *Rabbies*, that give him different Names; and the real Cause of his not coming, you report variously: For the heinous Crimes you are guilty of, he delayeth his coming. 2^{dly}. You must either be all Righteous, or all sinful. 3^{dly}. He will come in the seven

מדרש
רבוח מגילת
איכה
Midrafs Ra-
bot Megilot
Eiko.

thousandth Year of the World ; then you say he must come. But these are but vain Imaginations, for if he should come, you cannot pretend to say he came to fulfil the Scriptures ; but in all these Sayings, you are put to a Nonpluss, by the Curse in you *Talmud*, or *Gemorra* ; viz. 'I ha
' he may burst asunder who makes any
' Computation of the Time, when the
' *Messia* shall come. A very decent Wish !

You farther affirm and invent, that the Almighty shall raise up Kings, who shall by their dreadful Persecutions excite you to Repentance, and in these Circumstances the *Messia* shall come and deliver you. These Inventions of your own Heads you gather from the mistaken Sense of some Prophecies ; but there is no Inspiration in Inventions ; besides it seems you would not depart from Evil, until forced by Persecutions, to forsake them. Many Impostors have seduced you, and your Hearts were deluded and drawn away by them ; History mentions most of them, but always, at the last, you acknowledged your Delusions : A few only I shall make bold to relate.

Anno Domini 1500 ר אשר לעמלא *Rab-*
by Asher Lemla, who was a German
Jew, pretended to be the *Elias*, or
Fore-

for leaving the Jewish Religion.

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Forerunner of the *Messia*, and promised the *Jews* to restore them to the holy Land in the same Year; whereupon they fasted, and appointed publick Prayers to be made for the Coming of the *Messia*; but at last, discover'd the whole Cheat.

Rabby Salomon Malcho, whom you believe to be a Saint, because you say, after he was burnt, he came to Life again, and every *Friday* Night he came to his Wife *Sephaty*.

But the most famous Impostor was *שבתאי Seby*, *Anno Dom. 1666*. whose History is very remarkable, and very well known among you; for he deluded Multitudes of you, but at last was forced to turn *Mahometan* to save his Life.

But none of these, or any other Impostors, could fulfil one Article of the Scripture, but were confounded and destroy'd; on the contrary, when *Jesus Christ* came, every Particular, concerning him in the Scriptures, was fulfilled and accomplished. For after the Crucifixion of the Lord of Life, the Sacrifices, and Oblations ceas'd, the Temple was defiled and polluted, by shedding innocent Blood, and you were doomed, by the Almighty, to leave Dan. 9.26,27 the City and Temple of *Jerusalem*, and many of you did suffer ignominious Deaths,

for saying, at *Christs* Crucifixion, *Blood be upon us and upon our Children* many of you were also led into Captivity where you were planted among Nations you knew not, and Languages you understood not. Yet notwithstanding Gods Wrath and Indignation on you, you remain so hardned and obstinate, that you will not believe a Truth, that is so plainly revealed unto you, but continue an Example of Gods Vengeance to all Nations upon Earth; for, saith the Lord, *Ye shall leave your Name for a Curse to my chosen people, for the Lord God shall slay thee, and call his Servants by another Name.* Proceed.

Jer. 3. 16.

It cannot be denied, that the Prophecy *That the Glory of this latter House shall be greater than that of the former* was fulfilled in the Glory of *Jesus of Nazareth*; for, saith the Lord, *I will fill this House with Glory.* Why then should those People weep, who had seen both Houses, and that all the Glories of the Former were wanting in the Latter? Certainly they wept not for the Building of the second Temple (because it was not so beautiful) but for the Glories, which are more in Estimation than the Building. If we consider the Glories wanting in the second Temple, according to your Traditions,

Hag. 2. 9.

Hag. 2. 7.

ditions, we shall find the only Glory thereof to be *Messia* ; and whereas in the first Temple, we could not see the Glory Personal, in the second it was seen.

In the latter House, there were wanting the following Glories.

1st. The שכינה or divine Presence, in the Cloud of Glory ענני הכבוד which was missing in the second Temple.

2^{dly}. the *Urim* and *Thummim* אורים וחוּמִים whereby you could inquire whether you should be prosperous in your Undertakings or not ; this was likewise lost.

3^{dly}. The holy Ark, ארון הקודש where were contained the two Tables of *Moses*, which God gave him on Mount *Sinai*, which (you say) at the Destruction of the first Temple were sunk in the Earth, and no Body knows what became of them to this Day.

4^{thly}. The consecrated or holy Fire אש המערכה which came down from Heaven, and consumed the Burnt-Offerings, all which were missing in the latter House.

5^{thly}. The Gift of Prophecy, which ceased after the Death of the Prophets *Haggai*, *Zachary*, and *Malachy*, as it is asserted in your *Talmud* (*tit. Sanhedrin*) all these Glories, and many more, ceased before the Building of the second Temple.

Temple, which was certainly inferior to the first; but according to the Prophecy *The Glory of this latter House shall be greater than that of the First*, must needs mean the Redeemer *Jesus Christ*, who was and is the greatest Glory of all Glories, who was coequal with the שְׁכִינָה *Shechina*, or divine Majesty, who took the Infirmities of the Flesh on him, and nevertheless, was without Spot or Blemish, as holy as his Father in Heaven.

Now you would evade this Prophecy by saying, there will be a third Temple. I answer to this from the Words in the same Verse הַבְּיָרֵךְ הַזֶּה *this latter*; for the Word הַזֶּה *this*, signifies that which we point at, and see, and the Word הַבְּיָרֵךְ *latter* meaneth the last, and that no other House should be built after that.

You have tryed several Times the Rebuilding of a Third, under the Reigns of *Adrian* and *Julian*, who were Heathen Emperors, and in spight to Christianity consented you should go up to *Jerusalem*, and rebuild the Temple; and those Emperors did assist you, and bore the Expenses thereof. The Heathens with great Zeal did likewise assist you in it; but when you thought your selves on a sure Foot, in the Rebuilding thereof, the Almighty was not pleased that you should gain your Ends, but

not destroy'd all your Undertakings, and not only destroy'd the Works, but also the very Stones were devoured by Fire.

Thus were you frustrated in all your Attempts towards the rebuilding of *Jerusalem*. And if you should have a new Temple built this very Day, you cannot say that the Scripture hath been fulfilled therewith ; for it is now above sixteen hundred Years since the Destruction of the latter Temple ; so that concerning the *Messia* all must have been fulfilled, or else you must say there is no Truth in the Prophets. For at the Time when my blessed Saviour came, you expected a *Messia*. See your Tradition מדרש רבות *on Lamentations*.

You have another Evasion, That the Temple which *Herod* built was such a beautiful Building as was never before seen. In Answer to this, The Building was not the Glory, but those Things before mentioned, the שכנה *Shechina*, אורים ותומים *Urim and Thummim*, &c. For any King might build a beautiful Structure or Edifice, but the Life that was given in the first Temple was the divine Presence, the שכנה *Shechina*. Undoubtedly this must contain the Glory of the *Messia*, *Jesus Christ*, in whom all Scripture was fulfilled. Farther,

Thus

Jer. 33. 17, 18,
19, 20, 21.

‘ Thus saith the Lord, *David* shall
‘ never want a Man to sit on the Throne
‘ of the House of *Israel*; neither shall the
‘ Priests, nor the Levites, want a Man
‘ before me, to offer Burnt-Offerings, and
‘ to kindle Meat-Offerings, and to do Sa-
‘ crifice CONTINUALLY. Thus
‘ saith the Lord, If ye can break my Cove-
‘ nant of the Day, and my Covenant of the
‘ Night, and that there shall not be a Day
‘ or Night in their Season, then may also
‘ my Covenant be broken with *David*,
‘ my Servant, that he should not have
‘ Son to reign upon his Throne, &c.

Here are the plainest Demonstration
laid before you, from these Words, That
all this hath been gloriously fulfilled in
Jesus Christ, who is of the Seed of *Da-
vid*, and reigneth with his Father in
Heaven, of whose Kingdom there shall be
no End. For you have no King among
you of the Seed of *David*, neither one
Village where he can reign, that you
can call your own: Neither have you a
High Priest to officiate, all your Genealo-
gies being lost, by your being slain, ba-
nished, and separated one from another;
for you were doom’d by divine Vengeance
to be a scatter’d People. But my blessed
Saviour *Jesus Christ* sits on the Throne of
Israel for ever, who was called a King:

Ezek. 12. 15. to be a scatter’d People. But my blessed
Saviour *Jesus Christ* sits on the Throne of
Israel for ever, who was called a King:
Yet

Yet have I set my King upon my holy Hill Pfal. 2. 6.

of SION; a High Priest for ever, after the Order of Melchizedek, who prefigured him who now reigneth in Heaven, and is our Mediator and Advocate to his Father the Almighty, for our manifold Sins. Where we plainly see *Christ's* holy Church shall never have an End.

110. 4.

The Covenant of Sacrifices *CONTINUALLY* is ceased from among you; for you have none now, and have had none for above these 1600 Years: But this is prophesied and exactly accomplish'd in the evangelick Priesthood, which was instituted by my blessed Saviour: Which, without Doubt, will last as long as the Covenant of Day and Night, which *Jesus Christ* promised should last even unto the End of the World.

Indeed you make Evasions and Objections in your Traditions concerning this Prophecy. Some say *David* shall be raised from the Dead, and be made immortal, on Purpose to fulfil this Prophecy. Others will have it, that when the *Messiah* shall come, there shall be no more Want of his Seed to be established on his Throne. But this makes a great Addition to the Prophecy, of Things whereof the Prophet makes no Mention; for the Words in the Text are, *That DAVID shall*

shall never want a Man to sit upon the Throne of the House of Israel: Which, as you would have it, destroys the whole Prophecy, for David shall never want, as he did not, until my blessed Saviour came, whose Kingdom is everlasting, and Power infinite.

Thus have I given you most material Evidences and Instances, that the *Messia* has been upon Earth, at the limited Time appointed by the Scripture and Prophets; and that no Person whatsoever could presume to take upon him that glorious Title, but was defeated, except my blessed Saviour *Jesus Christ*, in whom all Things being accomplished, it leaves us no Room to doubt of him; but to accept of God's infinite Goodness and Mercy in him. I shall now proceed to the New Covenant, and plainly demonstrate to you, that by this Covenant, your Ritual Law is extinguished and ceased. For the Heart is the chief Cause either of eternal Bliss and Felicity, or eternal Torments; for, saith the Lord, *Rent your Hearts and not your Garments: Be circumcised unto the Lord, and take away the Foreskin of your Hearts.* The Royal Psalmist also says, That the Way to gain God's Love, is a broken and contrite Heart; *The Lord is near unto them that are of a broken Heart,* and

Joel 2. 13.

Jer. 4. 4.

Psal. 51. 19.

34. 18.

and will save such as are afflicted in Spirit. It is also evident, That a righteous Man was more acceptable to God, than all the external Ceremony.

The Lord saith, ' I will make this my Covenant, my Spirit that is upon thee, and my Word which I have put in thy Mouth.' Isa. 59. 21.

This was the Institution of the second Covenant, God made with us thro' *Jesus Christ*, and that we should be obedient to his Doctrine, to walk meekly and reverently, in the true Light of the Gospel. Also this Verse, your Traditions agree, belongs to the *Messia*; but with this Addition, That at the Coming of the *Messiah*, there will be numerous Afflictions and Distresses. Then God will rain upon *Gog and Magog*, a sore Rain of Hail- Ezek. 38. 22.
Fire, and Brimstone; and when the *Israelites* shall be Spectators of this tragedy, they will faithfully turn unto the Lord: Which shews your guilty Consciences, of which here are two Instances to be observed. *First*, That you will not faithfully repent, until you are Spectators of that terrible Execution on *Gog and Magog*. The only Meaning of this is, That God will destroy the Enemies and Persecutors of *Christ's* holy Church, prefigured in *Gog and Magog*, who

who should come after the sixty two Weeks prophesy'd by *Daniel*, (*Chap* 9. 25.) for to be a Satan, and Hindrance to the Church; which the Prophet *Micah* affirms. And it shews Abundance of Guilt in you, that according to your Traditions, *Israel* will not repent, until *Gog* and *Magog* shall be destroy'd; which will be (you say) לַעֲדֵיד לְבָא or in the latter Days.

Secondly, By the Renewing of God's Covenant, by the Coming of *Jesus* of *Nazareth*, the first Covenant was to be dissolved, wherein God promiseth the *Messiah*; and from thence I have proved the limited Time appointed when he should come, is fulfilled: So that at the Coming of the Lord of Life, the second

Ezek. 36. 26. Covenant commenced. Then *the Lord* will take away the stony Heart of your Body, and will give you a Heart of Flesh, your Heart being as hard as a Stone, to the Belief of the holy Gospel, God by

Psal. 145. 9. his infinite Goodness, whose Mercy is over all his Works, will create in you a clean Heart, and by the Inspiration of the Holy Spirit, will enlighten your Darkness, and open your stubborn Hearts, that at the last Day, a Remnant of you may be saved, to praise and glorify the most High.

It is also evident, that notwithstanding God promised you the holy Land for an Inheritance for ever; nevertheless, by the continual Aggravations of your Ancestors; making the golden Calf in the Wilderness, and Worshipping it, the Polluting of the holy Temple, and shedding of innocent Blood therein, distressing the Fatherless and Widows; at the Time of the second Temple, I say, it is evident from all History, what dismal Scenes of Horror you acted therein, as the learned *Josephus* relates. Wherefore it was the Will and Pleasure of the Almighty, to destroy the Temple, and to scatter his former Peculiar amongst Strangers, where you remain, to this Day, an Example of God's Vengeance; But *behold the Days shall come that I will* Jer. 3. 16.
make a new Covenant with Israel, not according to the Covenant I made with their Ezek. 16. 61:
Fathers, &c. But God, to whom all Hearts are open, and all Desires known, well knew your Hardness of Heart, and Contempt of his holy Word, by the Prophets, to whom, notwithstanding, ye would give no Credit; therefore he called the Heathen for his Peculiar, or *מטלה* instead of you, *Behold me, behold me, unto a Nation that knew me not.* Whence, untill this present Time, you remain in a most deplorable State, being a

scattered Flock, without a Shepherd; the worst of Sinners, whose Sins cry for Vengeance unto God. The Almighty was so merciful, as to send us his beloved Son *Jesus Christ*, our *Messia*, to wash us, and to cleanse us from our Iniquities; yet would you not hearken to his Voice, neither had ye the Fear of God before your Eyes, but crucified him in the most inhumane and barbarous Manner. My blessed Saviour, altho' cloathed with Flesh, nevertheless, was unblemished, and guiltless of all sinful Frailties; in him (as I have already made appear) were fulfilled all the Scriptures; but if your pretended *Messia* should at present come, you could not say he came to fulfil or accomplish the Scriptures; for the Prophecies concerning his Coming, are expired more than 1600 Years, as you find by the Prophets aforementioned. Thus you plainly see how vain your Hopes are, and how you are frustrated in your Expectations.

Therefore, my beloved Brethren, consider well my Arguments; for I bring no Art to convince you, but your own *Talmuds* and Traditions, which are so contradictory, that they are enough to convince you of your Errors. God's Wrath is sorely kindled against you; for, saith the Lord, *Your Iniquities have separated*

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parated between you and your God, that he will not bear. But farther.

The New Covenant is farther mention- Jer. 31. 31. 32.
ed by the Prophet, by which Covenant, 32.
God will graft his Laws in their Hearts,
by the holy Spirit, and that not by
any external or outward Ceremony ; but
by an inward Repentance, for his Spirit
shall be upon them *that turn away from* Isa. 59. 21.
Iniquity ; at what Time God fulfilled his
Promise, in sending us his beloved Son,
our Redeemer : *The Branch of Righteous-*
ness grew up unto David, to execute Judg-
ments, and Righteousness in the Land.

Thus have I given you plain Instances,
and Demonstrations from the holy Scrip-
tures, that when *Jesus Christ* came, the
second or new Covenant began, and the
Prophecies concerning him were all ful-
filled and accomplished : Wherefore, my
Brethren, I conjure you, by the Love of
God, and the Regard you ought to have
for your precious Souls, well to consider
what herein is contained, for nothing can
be more Satisfaction to me, than your fu-
ture Happiness and Salvation.

Throw off, I beseech you, these blind
Delusions and Absurdities of the Talmud
and Traditions, which have made you
Laws contrary to God's holy Com-
mandments, and have given you Con-
stitutions,

stitutions, without any Foundation whatsoever. Take not Example of unworthy *Christians*, for hard will be their Fate, but receive the Truth of Christ's holy Gospel, revealed by the Prophets. Our Life on this side of the Grave, is in continual Suspence, we are uncertain when we shall pay the Debt of Nature and then must pass either to eternal Misery or eternal Glory; for we shall be judged by the omnipotent Judge of the World according to our Actions committed in this transitory World. But I shall farther give you Instances, that the holy Trinity is revealed in the ancient Scriptures, viz.

Gen. 1. 26.

And God said, Let us make Man,

This Expression certainly denotes a plurality, as will appear more evidently if compared with Gen. 1. 1. *אֵלֹהִים בָּרָא* *Berashith Bara Elobim.*

The Word *Elobim* expresses a Plurality, intimating that there are several Persons, of the same divine Nature and Essence; for in all Reason, if it should denote the singular Number; why doth the Scripture say, *נַעֲשֶׂה* *Let us make*? For it might either be omitted, or express'd Singularly, as in the foregoing Words, *אֵלֹהִים יְהִי אֹר* *And God said, let there be Light.*

That farther appears from the Use of the Word *אֵלֹהִים* *Elobim* being a plural Number; for

it might be expressed by יהוה *God*, in the singular Number. But I shall refer you to another Instance, of a Plurality in the divine Essence; the Scripture farther saith, *Man is become as one of us*, where it is plainly proved, that there must be a Plurality in the divine Essence, as the Word *Elahim* denotes.

Now to evade this, you say, *God took Counsel with his Angels*, הוא ופמלי אשלו. But what needeth God to take Counsel with them, when you confess in your Devotions, agreeable to Scripture הלא כל הנסתר הוא לפניו which is, *every Thing that is both concealed and revealed, thou knowest*; and the Scripture plainly saith, הלא אנו ישים תורה Even in his Angels *he putteth no Trust*. God needeth not the Counsel of either Angels or Men, for from him no Secret is hid. I shall farther demonstrate this from that celebrated Place, שמע ישראל יהוה אחד *Deut.* Hear, O Israel, *God our God, God is One*; where you plainly see three Persons in one Godhead. Your זוהר *Zoar*, enlarges very much on this Subject, to evade the true sense, but we may plainly collect from the Evidence, that there are three Persons in one Substance; therefore I chose to insist on this Verse, being very peculiar in your Prayers and Devotions, and in the same Re-

gard as the Lord's Prayer is with Christians.

It farther evidently appears by the Scriptures, that there is a Plurality of Persons in the divine Essence; for there is nothing occurs more frequently, in the Scriptures, than the Word **אלהים** *Elohim*, which is Plural; but we seldom find the Word **אלוה** *Eloha*, which is Singular. But when the Word **אלהים** *Elohim* is joined to Verbs, and Adjectives, you may make some Defence against what I have argued; for the Word **אלהים** *Elohim* joined to Verbs, **וְ** *Ec.* denotes that he is a most holy God, that he is God of Gods; whereof I shall mention two or three Instances; **אלהים חיים** *Elohim Chayem*, the Living God, **אלהים קדושים** *Elohim Kedoshim*, the Holy God; **אלהים שופטים** *Elohim Shophtim*, the Judging God; which meaneth, that the divine Being is the Living God of All, the Holy God of All, the Judge of All. But when there are no Verbs, **וְ** *Ec.* joined, then the Word **אלהים** *Elohim* certainly denotes several Persons in one divine Essence. Indeed some of your *Rabbies*, as also the Traditions, pretend God spake according to the Language or Custom of us Mortals, **דברי תורה כלשן** as Kings and Monarchs stile themselves, *We*, in the Plural Number; but

but this is a modern Custom, and none of our ancient Fathers were acquainted with that Expression, which has been used only in modern Ages. There are some of your Traditions, which boldly assert, that God hath great Regard and Respect to his House *בית דין של מעלה* of Judgment above, as you term it; but what Counsel needeth God? for saith the Lord, *I am He, I am the First, and I am the Last, and beside me there are no other Gods* *אני הוא אני ראשון ואני אחרון ומבלעדי אין אלהים* which totally destroys your Traditions, that God taketh Counsel, or hath Regard to his House of Judgment. This is a Fable of your own inventing. It farther denotes a Trinity in Unity; not that I would, at present, undertake to prove precisely a Trinity of Persons; but only in general, that there is some Sort of Plurality in the divine Essence, for if we can find a Plurality in the divine Essence, certainly from thence it must follow, that there is no Absurdity in supposing a Trinity of Persons can subsist in the divine Nature. We could apply the Words, *Holy, Holy, Holy, Lord God of Hosts, the whole Earth is full of thy Glory* *קדוש קדוש קדוש יהוה צבאות מלא כל הארץ כבודו* to prove a Trinity of Persons, but that is beside my present Pur-

pose. I only refer to the Plurality in the Word **אלהים** &c. for I have given you Demonstrations sufficient to convince you, that by the Word **אלהים** *Elohim* and **נעשה** *Naasee*, there is intimated a Plurality in the divine Essence.

Thus if there is a Plurality denoted, certainly we can infer from thence a Trinity, which, by the *Christian* Faith, is well grounded and established.

You confess the **רוח הקודש** or *Holy Ghost*, is a Unity with the divine Majesty, as the *Christians* likewise do; for you find, in sundry Places in the Scripture, that the **רוח הקודש** *Holy Ghost* was joined in the Godhead, as your Tradition **רש** *Rashi* will likewise have it, and therewith all Prophets were inspired; for, *God said unto her* (Rebecca) *there are two Nations*, &c. **ואמר יהוה לה** upon the Word **לה** *Loh*, he says, it was by the *Holy Ghost*, **ברוח הקודש**. But the Chief that you object against, is *Jesus Christ*, that he was not the Son of God, although the Scripture and Royal Psalmist gives him that glorious Title. The Prophet calls him **אל גבור** *the Strong*, or *Mighty God*, and the sweet Singer says, *Thou art my Son*, &c.

Ysa. 9. 6.

Psal. 2. 7.

Indeed the *Christians* do abhor, as well as you, to say there is a Plurality of Gods,

the Gods, it being contrary to Scripture, and Reason; but the Plurality they contend for, is clearly proved from the Books of *Moses*, and the Prophets; which Plurality is founded in the very Essence and Unity of the divine Being.

Thus have I shewn you, from Scripture and Reason, that the Word **אלהים** *Elohim* is Plural, and nevertheless the divine Essence is but One; so that one God is also several Persons or *Elohim*s. We cannot say that **יהוה אלהים** signifies the *Lord our God*, for the Word **נו** *Nu*, in the *Hebrew* signifies *our*; as for Example **אלהינו** *Eloheinu*, *our God*, is Singular; but the Word **אלהים** *Elohim*, is Plural.

I shall conclude with Arguments on the Oral Law, **תורה שבעל פה** and shew Reason to conclude, that it is upon a very bad Foundation, being written in the modern Age, and likewise point out to you the great Contradictions, and Absurdities therein contain'd; which is enough to convince you of the Errors and Delusions you labour under; for the holy Scripture must be the Standard and Foundation of our Faith.

It is a most amazing Case, that you prefer the **תורה שבעל פה** *Oral Law*, before the **תורה שבכתב** *Written Law*; for you

you have no other Reason to alledge for any Foundation, that the Oral Law has the Preference before the Written, but only the Word *על פי* *Al Pee*, although you must your selves own, that the Words *על פי* *Al Pee*, *נפה* *Kepee*, and *לפה* *Lypee*, signify according to; but you insist only on the Word *על פי* *Al Pee*, which you pretend to say, meaneth the Oral Law, and farther say it was handed down from Mount *Sinai* to *Moses*, and from him to *Joshua*, and from him to the Elders, &c.

עמודי תורה
Amudy Ago- One of your Traditions says, ' Think
ב. not that the chief Law consists in the
' Written; on the contrary, it consists
' in the Oral Law; for in the Oral Law,
' the Lord made his Covenant; For af-
Exod. 34. 27. ' ter the Tenour *על פי* of these Words, I
' have made a Covenant with thee, on
which Words *על פי* *Al Pee*, he layeth
the whole Strefs of the Oral Law; but
if these Words *על פי* *Al Pee* should
establisth the Oral Law, we must also say,
what the Sons of *Jacob* said unto him,
Gen. 43. 7. wherein the Word *על פי* *Al Pee* is also
mentioned, but in such a Manner as will
not suit with any such Interpretation, as to
concern the Oral Law; but the Signifi-
cation of both these Words *על פי* *Al Pee*,
Exod. 34. 27. is, according to the Tenor, or Contents of
the

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the Written Law, I have made my Covenant with thee. Farther, according to the Tenour of these Words, we spake unto the Man (Joseph) so that they are consistently thus rendred; but would be senseless, according to your Interpretation.

‘ The *Talmud* dissects the Verse, *I will give thee Tables of Stone, which I have written to teach them, and will have the Words, to teach them, mean the* גמורה *Gemorra, which was (as your Superstitions and Delusions will have it) given to Moses on Mount Sinai.* ברכות דף ה' Berachoth, p. 5.

But if we look into the Truth of the first Establishment of the *Talmud* or *Gemorra*; we shall find it compos'd nigh five hundred Years after the Destruction of *Jerusalem*, and the first Appearance thereof among you, was in *Spain*, as appears by the many *Spanish* Authors and Rabbies therein mentioned: But *Josephus Flavius*, and *Josephus Ben Gorion*, mention not one Word of the *Talmud*, or *Gemorra*. The *Pharisees* knew nothing thereof; and as for the משניות *Mishna*, composed by רבינו יהודה הקדוש *Rabenu Juda Akodash*, it was 150 Years, or thereabouts, after the Destruction of the second Temple, and from his composing the

the *Mishna* *משנה*, sprung forth these deluding and fabulous Traditions of the *Talmud*, about three hundred Years after the Composition of the *Mishna* *משנה*.

בבא מציעא *Baba Mezia*, c. 33. Yet you pretend, 'That by Reading, and Meditating in the *Talmud*, you receive the greatest Reward from God

Baba Mezia, c. 33.

for the least Reward is expected from the *Mikra* *מקרא*, or *Pentateuch*; whereas there was no Inspiration in those *Rabbies*, to be positive on this Subject, like unto the Inspiration of the Prophets, in the holy Scripture; we find also Persons of very ill Fame in the *Talmuds*, as *Resh Lokesh* *רש לקש*, who was Captain of a Gang of Robbers; but a famous Author in the *Talmud*; and the Son of *Rabenu Feuda* *ר יהודה*, was a great Fornicator, but nevertheless esteemed a pious Man, in your *Talmud*.

מזבח אהרן *Mizbach A-zahab*.

You farther declare in your Traditions, 'That you have no Foundations from the Written Law, but from the Oral; this contradicts the *Talmud*, which takes the Foundation from the Written, or Scripture, as before mentioned.

נפתור ופזר *Caphtor Vopharach*.

Another Tradition says, That the *Sopbrim* *סופרים*, or *Scribes*, are more worthy than the Prophets, which is most amazing, when none of the *Rabbies* were

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were inspired, and the *Holy Ghost*,
 רוח הקודש (as you say) departed from סנהדרין קא
Israel, after the Death of the latter Pro-
 phets, *Haggai*, *Zachary*, &c. Who then Sanhedrin,
 could be like unto *Moses*, saving *Jesus* p. 11.
Christ, that spake with the divine Presence, Numb. 12. 1.
Face to Face?

But to convince you of these pernicious Errors and Absurdities, I shall *First*,
 shew and demonstrate unto you how miserably you contradict your selves in your
Talmuds and *Traditions*. *Secondly*, I
 shall, from the Scripture, plainly evince,
 that you cannot act any farther, than as you
 are authoriz'd by the holy Scriptures.

First, Your *Talmud* says, 'That who- סנהדרין קא
 soever makes any Addition to the Writ- קט
 ten Law, is always worsted (where Sanhedrin, p.
 the *Talmud* quotes this Verse when 109.
 the Serpent tempted *Eve*; But of the Gen. 3. 3.
Fruit in the midst of the Garden, God
 said, *Ye shall not eat, neither touch it*)
 for God (saith the *Talmud*) only com-
 manded them, that they should not eat
 of the *Fruit of the midst of the Gar-*
den, but did not forbid them to touch
 it; But the Delusions and Additions Gen. 2. 17.
 of the subtle Serpent, caused their De-
 struction; therefore no Body whatso-
 ever, ought to make any additional
 Laws whatsoever.

Here

Here you contradict your selves, and plainly shew how miserably you are deluded by making Additions, and yet the *Talmud* exclaims against additional Laws.

But as to these strange Notions and Ideas of the Word *על פי* *Al Pee*, which you will have it meant of the Oral Law *תורה שבעל פה* and also to have the Preference before the Written Law *תורה שבכתב* we find in the sacred Pages quite the contrary (as I shall prove hereafter) for my blessed Lord and Saviour came not to destroy the old Law, but to seal and fulfil it, as the Scripture plainly expresseth it, *This is my Covenant* and the foregoing Verse says, *The Redeemer shall come unto them that turn from their Iniquities*. So that by these Scriptures, all external Ceremonies were expunged, and the new Covenant took Place instead thereof: Whereas you think it a great Duty incumbent on you, to observe the Oral Law, more than the pure Law of *Moses*, though by the Adulterations, and pernicious Absurdities of the *Talmud* and Traditions, it totally destroys and corrupts the Purity and Clearness of the *Mosaick* Law, contained in the *Pentateuch*. Also when your Authors of the *Talmud* are contro-

verting,

erting, and disputing one with the
 other, when the one holds the Affirma-
 ve, and the other the Negative; as for
 example, בית שמאי אסרין ובית הלל מתירין
 and many other traditional Authors there
 e, some Times half a Score discoursing
 and disputing together; nevertheless,
 you say, *all these Discourses are the Words*
of the Living God אלו ואלו דברי אלהים
 But how can any Person, that hath
 at the least Grain of Sense, think, or
 believe, that in so many Contradictions
 can be true? which goes against Na-
 re and Reason; especially when you
 me Times mention in your *Talmuds*,
 at בית שמאי *Beth Shamai* hath gain-
 the Dispute; and in other Places,
 בית הלל *Beth Hillel*; as also others have
 likewise, in the *Talmuds*, been ap-
 proved of, and others have been re-
 futed.

But you will have it, that the tal-
 ludical Authors had the Gift of the
 Bath Kol, or *Voice from Heaven*,
 and there you say farther, that the Rab-
 bes, or *learned Men*, are better in
 esteem than the Prophets חכמים ערפי
 Now in this very Circum-
 stance you contradict your selves in your
Talmuds; 'That after the Decease of
 the latter Prophets, &c. The *Sanhedrin*, p.
 II.

Holy

‘ *Holy Ghost* departed from *Israel*,
 ‘ that you were forced to wait for
 ‘ בַּת קוֹל *Voice from Heaven*; whereas
 in all Scripture, we find no mention
 made thereof; and this is a feigned Story
 of your own inventing. As for רִיחַ הַקֹּדֶשׁ
 or *Holy Ghost*, it is evident
 enough, that in several Places of the Pro-
 phets there are these following Words
 הָיָה עָלַי רוּחַ יְהוָה *The Spirit of the*
Lord was on me, &c. But the בַּת קוֹל
Voice from Heaven (as you pretend) de-
 scended from Heaven, and you were
 wait its Pleasure, although you were
 very seldom answered hereby; for there
 are but two or three Instances thereof
 in your *Talmud*.

Now the *Holy Ghost* רִיחַ הַקֹּדֶשׁ was
 such a glorious Gift, that all those who
 were inspired therewith, could proph-
 fy that which shall come to pass; and
 you also own, that the שְׁכִינָה *Shechina*
 or *divine Presence*, is constantly with
 him, who is inspired with the רִיחַ הַקֹּדֶשׁ
Holy Ghost. I do positively and verily believe, that
 the *Talmud* hath taken several fabulous
 Matters from *Mahomet's Alcoran*, espec-
 ally about Paradise, which you all agree
 shall be Temporal, as well as the Feat-
 of the *Messia*. The History of *Abra-*
 ha

Abraham offering up his beloved Son, when Satan interposed between them, that they should not obey God's Commandments; but seeing that nothing could prevail with Abraham, or his Son, he came at last to Sarah, and related to her, that Abraham had offered up her Son, at which she swoon'd and dy'd; with several other Instances, too tedious to mention, all which are to be found in the *Alcoran*.

We also find the Name of *Ismael* in almost every *Perek*, פרק or Chapter in our *Talmud*; whereas before, there was hardly any Body known of such a Name.

I verily believe that the *Talmud* was received in *Spain*, about the 9th Century, or before that Time it was rejected and despised among you; but was then introduced by the Insinuation of a *Jew*, who was Physician to *Alphonfus* King of *Castile*, at which time several of the *Jews* were sentenced to die. This *Jewish* Physician, who was a great Favourite of the King, and also a *Talmudist*, interceded for Mercy for them, provided they would embrace the *Talmud*, which they were forced to do, and thus the *Talmud* became an Instrument of Superstition amongst you.

Now if the *Talmud* were as antient as you will have it, how comes it to pass,
H that

that mention is made therein of the Judgment of *Jesus of Nazareth* (*di. tit. Gitten P. Hanziken*) as being an Apostate and Deceiver of the People, as you pretend to say of him? I have hinted before, that after the Death of the latter Prophets, *Haggai, Zachary* and *Malachi*, the Holy Ghost רוח הקודש departed from *Israel*; therefore it is evident that the *Talmud* was compiled, many Years after the Destruction of *Jerusalem*.

There are indeed many of you especially in *Poland*, that profess nothing of the Talmudical, or Traditional Laws; but have their Synagogues among themselves; they are of the Sect called קוראים *Korayem*, that believe nothing but what is contained in the five Books of *Moses* and the Prophets.

When any Person in his private Thoughts, considers what could be the chief Motive, to induce him to embrace a new Religion, or to cleave stedfastly to the Old; he cannot but search the Holy Scriptures, and see if they are not already fulfilled and accomplished in a *Messiah*; if he finds they are, then most certainly the Christians have a good Foundation of their Religion, without the least Doubt or Scruple, and then the Christian Religion must be the true Faith revealed by the

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the Scriptures; But if they are not already fulfilled and accomplished, then certainly they could not be inspired, since the Time appointed for the Coming of the *Messia* has been expired upwards of 1700 Years (as I have already made appear) and no *Messia* come; and if so, certainly we can put no Confidence in the Scriptures, tho' on them depends all the Foundations both of yours and the *Christian* Religion. But as I have already discoursed, you plainly see every Instance and Particular hath been fulfilled in *Jesus Christ*; so that it leaves no Room to doubt the Truth of his being the *Messia*.

I come now, in the next Place, to demonstrate to you from the Scriptures, that it was forbidden to add to or diminish from the Written Law.

Deut. 4. 1.

' Now therefore, hearken O *Israel*, unto the Statutes, and unto the Judgments, which I teach you, for to do them, that ye may live, and go in and possess the Land, which the Lord God of your Fathers giveth you; ye shall not add to the Word, which I command you, neither shall ye diminish ought from it, that ye may keep the Commandments of the Lord your God, which I command you.

Here are two Circumstances to be observed,

H 2

First,

The Principal Motives, &c.

First, The Exhortation, *Hearken O Israel*, which gives the following Commandment a greater Force, Strength and Vigour, than if it were without such Exhortation.

Secondly, The Commandment it self, *Ye shall not add or diminish*; which negatively commands, not to break into the Limits and Bounds of one or the other.

1st. An Exhortation both amongst you, and the Christians, requires serious Observance of what follows, for fear of God's Wrath and Indignation: The Almighty, out of his peculiar Love to us Mortals, seldom or never punishing, before a Warning or Exhortation; for, saith the Lord, *Hearken O Israel*, give great Attention to what I command. Also the Word *שמע* *Hearken*, is always before God's Commandments, which are very strictly to be observed, as it is before the Ten Commandments, *Hear, O Israel, the Ordinances and the Laws*, &c. when immediately after, follow the Ten Commandments, by which he most certainly exacts a greater Regard and Attention, to the following Matter.

Deut. 5. 1.

Deut. 6. 4.

Farther, *Hear, O Israel, the Lord our God*, &c. which Exhortation plainly demands a great Respect to the Deity. There are many more Instances on this Head, but

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but I will not enlarge ; for it is a plain Case, that where there is an Exhortation before a Command or Proposition, there, most certainly, a very strict Regard and Attention thereunto is required.

2dly. The Perfection of the Written Law, which appears so plain in the Words, *Ye shall not add or diminish*, is such an evident Demonstration, that your *Talmud* and Tradition are but needless ; that your *Talmud* confesses: סנהדרין דף קט
' that all Addition to that which is writ-
' ten in the Law of *Moses*, is a Cor- Sanhedrin, p. 109.
' ruption. But to strengthen and illustrate my Discourse, I make bold to observe, that most of your talmudical Authors, especially the whole Body or Society of the *Rabanan* רבנן say, that whosoever offends in a Negative, *i. e. Thou shalt not*, on him shall be inflicted the Punishment of מלקות *Malkoth*, or 40 Stripes, except the Negatives, against which Sentence of Death is pronounced ; but this is a plain Prevarication and Contradiction, for you both add and diminish, and it plainly sets in the Light, your dark Cloud of Delusion.

Thus the Words, *Ye shall not add or diminish*, make it evident, that the talmudical and traditional Authors are of no Force or Obligation whatsoever.

H 3

Your

The Principal Motives, &c.

Your Tradition רשׁי *Rasbi*, will have the Words, *Ye shall not add or diminish*, to mean מוֹסֵף וּמִקְטֵן שְׁבַת פִּילִין וּמִשְׁתָּה מִיָּד מִיָּד *The five Chapters in the Philacteries; the five Ingredients in the Palm Leaf, that you should not add to them or diminish from them.*

But this is unaccountable, that such a strict Command should only concern a Ceremony of no Consequence; whereas we cannot find one Text of holy Scripture, for the forementioned unnecessary Ceremony; and it is plain from this Scripture, *Ye shall not add or diminish*, that God Almighty is not pleased with any external Ceremony, but true and un-

Psal. 51. 17.

Psal. 34. 18.

feigned Repentance, a broken, meek and contrite Heart. *The Lord is near unto them that are of a contrite Heart.* But your pernicious Superstitions and Absurdities, above all, your Uncharitableness, accomplishes that Saying upon you, *All the House of Israel are uncircumcised in their Hearts.* Farther,

Deut. 30. 10.

‘ If thou shalt obey the Voice of
‘ the Lord thy God, in keeping his Com-
‘ mandments, and his Ordinances, which
‘ are written in the Book of the Law,
‘ &c.

‘ This Verse totally and utterly destroys
the Doctrine of your Talmuds and Tra-
ditions,

ditions, which (as I have before mention-
ed) lay the greatest Stress on the Oral
Law, which, they say, is the chief Foun-
dation of Faith ; whereas in all the sacred
Pages, there is not the least mention
whatsoever, concerning the Oral Law.
The Prophecies were written, that we
might have a fix'd and certain System of
Religion, to enlighten us in the Practice
of our Duty, and the Lord confines his
Commands to what is written in the Book
of the Law, which plainly, from this
Verse, is no other Law, but that which
is already written, contained in the five
Books of *Moses* and the Prophets. This
was to be observed, until my blessed Sa-
viour *Jesus Christ* should come, but
when he came, the second Covenant took
Place, in which we could not be entitled
to any Benefits whatsoever, by meer ex-
ternal Ceremony, but chiefly by the in-
ternal Operation of the Mind, and by the
cleansing our Hearts from Sin ; for the
Heart is the Spring and Foundation of all
our Intentions and Inclinations. Thus
when the Redeemer came, the second Cove-
nant was ratify'd, for the Expiation of our Isa. 59. 20, 21.
Sins ; and those who turn from their Ini-
quities, are intitled to celestial Bliss.
Here you also plainly see, that God com- Deut. 30. 10.
mands the Written Law should be ob-
served,

served, until the second Covenant, but none other whatsoever; which leaves no Room to doubt of the pernicious Consequences of the Unwritten or Oral Law.

Indeed in your *Talmud* you make mention of the great Wisdom and Integrity of the Body of the סנהדרין *Sanhedrin*, of whom you say, they were a Body of very great Wisdom and Impartiality, and were chosen out of the Chief of the Tribes. I do not in the least doubt, but there were Men among you, of great Judgment and Capacity, but as for their impartial Proceedings, you will find yourselves mightily mistaken. For,

1st. Your *Talmud* takes Notice in divers Places, of their Partiality and Injustice, for their having more Regard to the Rich and Mighty than to the Poor and Oppressed, themselves oppressing the Widows and Fatherless, which the *Talmud* says, was the Cause of the Destruction of *Jerusalem*; for their Sins cried unto God for Vengeance, and those were the chief Magistrates, which guided and governed the State.

2^{dly}. It was the greatest Impossibility imaginable, that those סנהדרין *Sanhedrin* should be chosen out of all the Tribes; for both in the first and second Temple, the Tribes were at Enmity one towards the

the other, and there were continual Wars among them. Those very chief Men whom ye style סנהדרין *Sanhedrin*, did likewise favour Superstition and Idolatry; but above all condemned the Prophets: So that you cannot (without Remorse or Shame) account those Men upright.

There are many other Circumstances, which you lay great Strefs upon, to confirm the Oral Law, as *according to the* Deut. 17. 10. *Tenour they shall tell thee, על פי הדבר אשר יידולק* also *according to the Law they shall teach thee על פי*. Which Words *על פי Al Pee* you interpret of *דבורה אשר יורוק* the Oral Law; when the true Explanation thereof is *according to the Tenour*. These Words *על פי Al Pee* are often used in the sacred Pages, when they neither refer to the Written or Unwritten Law; as I have already shewn. There are indeed some Cases not inserted in the Law of *Moses*, as in some Cases of *Meum* and *Tuum*, which should be decided by Persons of Ingenuity and Impartiality, who should be in Power to do Justice to the Oppressed, and punish the Aggressor: But we cannot say or pretend, that these Laws were instituted by *Moses* from Mount *Sinai*, and that *Moses* delivered them to *Joshua*, and he to the Elders,

ders, &c. No, these were humane Laws, Matters of common Morality.

But what amazes me in the highest Degree, is a Book lately printed in *London*, entitled *Cuzeri* כוזרי by the *Jewish* רב *Rabbi David Netto*, chiefly containing a Vindication of the Oral Law; but full of Absurdities and Superstitions, and wherein he asserts, That the chief Substance and Marrow of the *Jewish* Faith consists in the Oral Law. But the chief Substance of this Work, is nothing but impertinent Parables, having nothing from Scripture, to prove that the Oral Law is the chief Foundation of the *Jewish* Religion. A few Remarks therein I shall make bold to mention.

Dent. 17. 11. On that Verse, *Thou shalt not decline from the Thing which they shall shew thee, neither to the right Hand nor to the left,* רש"י *Rashi* saith, 'That if the Judge or Body of the *Sanhedrin* סנהדרין should judge that thy right Hand is thy left, or thy left Hand is thy right; nevertheless thou shalt obey them.' Now to vindicate *Rashi* רש"י, the *Cuzeri* כוזרי supports this Opinion, by bringing a Parable of a certain Monarch who had a special Favourite, and commanded his Subjects, that whatsoever he (the Favourite) required, should strictly be observed,

served. Upon this Occasion the Favourite issues forth a Proclamation, that no Person of what Rank or Degree soever, should keep or detain any Instrument of Iron, that could procure, or be the Instrument of Death, on Pain of Confiscation of all his Goods and Chattels. The Informers, who searched from House to House, to find out if any Subject did offend against this Law, at last found one Person, that detained a Knife in his Dwelling; upon which he was committed and arraign'd, and on his Tryal pleaded, That although there was an Act, prohibiting Iron Instruments to be kept in Houses, nevertheless Knives were not particularized, for most of the Subjects must use them, being absolutely necessary in House-keeping. Yet all this could not avail, there was a general Act; and by this Means all his Goods and Chattels were confiscated for the Use of the King.' And the *Cuzeri* כוזרי justifies this Proceeding.

How impertinent and ridiculous is this? This is indeed Oral Law, without Reason or Foundation. Must I then positively believe and obey that Judge, who acts contrary to the Laws of God, and runs to such Excess against all Morality? Any Mortal endued with the least Reason or
Know-

Knowledge, certainly must condemn *Rashi's* Opinion, and above all the ridiculous Vindication thereof in the *Cuzeri* כוזרי who not only justifies this Proceeding, but likewise farther says, 'That notwithstanding the Judge or *Sanhedrin* סנהדרין should condemn to Death the Innocent and acquit the Guilty, nevertheless thou shalt believe and obey.' Here the *Cuzeri* כוזרי not only goes beyond Moral Reason, but likewise contradicts the Precepts of the Almighty. For the Scripture is against all these wretched Proceedings, which are an Abomination to God in the highest Degree. Besides, those who bear such great Offices, ought to be

Exod. 18. 21. *Men of Courage, fearing God, despising worldly Interest for the Benefit of others, hating Covetousness, &c.* Now if they be Men of such noble and glorious Qualities, certainly they must be endued with greater Knowledge, Wisdom, and Understanding than to put the innocent to Death. And no Nation whatsoever would place a Person of mean Capacity in such a high Post, as that the whole Weight and Burden of the Nation should rely upon him. Which plainly discovers the Weakness of the *Cuzeri* כוזרי.

Secondly, He brings several Instances from the *Talmud*, and says, 'That the

אמרין

Rashy ^{אֶתֶר} Citron, used in solemnizing the
 Feast of ^{סוכה} Tabernacles, also the
^{לולב} Palm Leaf, and the Ingredients
 thereunto pertaining, were instituted by
 the Almighty on Mount Sinai. With
 several other external Ceremonies, not
 occurring in the Holy Scriptures: And
 for the strengthening of his Assertion, he
 brings several Arguments from the *Tal-*
mud, which I have before hinted, is full of
 Prevarications and Contradictions; but
 produces none from the Holy Scriptures.
 And thus he thinks he has made a clear
 Proof, and given a true Light from his
 Parables and Histories, especially that
 ridiculous one, 'of knowing in what
 ' Country or Climate you are, by smel-
 ' ling the Earth, notwithstanding you
 ' be many thousand Miles from Home.'

I shall not enlarge upon this worthless
 Book *Cuzeri* ^{כוזרי}, nor the *Talmud*, which
 plainly confesses that Men are neither to
 add nor diminish, but prevaricates, by
 adding several pernicious Superstitions.
 So that there is nothing that any Mortal
 can rely upon, either in the *Talmudick*
 or Traditional Learning.

I could bring many more Instances of
 the Contradictions and Prevarications of
 the *Talmud*, and Traditions; but it
 would swell to such a Volume as might
 tire

סנהדרין דף קט
 Sanhedrin, p.
 109.

Dent. 4. 2.
12. 32.

tire the Reader's Patience : Therefore have only produced a few Passages out of your Oral Law, to shew you plainly how wretchedly you are deluded. I shall with the following Instances, conclude this Argument. The sacred Pages command with great Earnestness not to add or diminish : *Therefore whatsoever I command you, take heed you do it, thou shalt not add therunto, or diminish from it.* Here רשׁי *Rashi* proves the greatest Offender, for he adds more here, than he did in *Dent. 4. 1.* where he mentions ' nothing concerning the four Verses of the Blessing of the High Priest : ' ארבע ברכות לברכה, whereas here (*Dent. 12. 32.*) he commands כותבים not to add ' to these four Blessings. This is a Chimera of *Rashi's* own inventing.

Isa. 59. 20, 21.

Thus have I plainly demonstrated to you, That the Written Law contained all the Commands of the divine Majesty, which should be observed, until my blessed Saviour *Jesus Christ* came, and when he came, the second Covenant commenced, and was ratify'd in the Room of the old one. But as for the Oral Law, which was compiled by Persons neither of Credit nor Merit, the very many Contradictions and Absurdities therein contained, are enough to convince you of those pernicious Errors
and

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III

and Delusions you labour under. I do heartily pray to God to unvail the same, and to gather the scatter'd Sheep of *Israel*, that we may be one Fold, under one Shepherd, *Jesus Christ*.

I shall farther illustrate my Discourse with the following Observations, plainly shewing you, That all the Prophecies concerning the *Messia*, have been both particularly and generally fulfilled in my blessed Lord and Saviour *Jesus Christ*.

First, It was decreed by the divine Majesty, as revealed to the Prophet *Micah*, (*Chap. 5. 2.*) when and where the Lord of Life should be born into the World; for saith the Prophet, *But thou Bethlehem Ephrata, art but little to be among the thousands of Juda, yet out of thee shall come forth unto me, he that shall be the Ruler in Israel, whose going forth hath been from the Beginning, and from Everlasting.* In this Place was *Jesus of Nazareth* born, according to all History, *Herod* reigning at that Time in *Juda*; whose tyrannical and barbarous Command, caused all the Infants to be butcher'd under the Age of two Years, but the *Messia Jesus Christ* escaped his Fury, that he might be a Light to all Eternity, who was from the Beginning, and is unto everlasting.

Secondly,

The Principal Motives, &c.

Secondly, His Coming was prophesied by most of the Prophets, and at that Time most of you did wait for, and expected a *Messia*, and to this Day pretend he came, but is hidden, and no Person can presume to tell where. Beside, there is a Curse among you, on those that shall dare to calculate the appointed Time when your pretended *Messia* should come.

But what amazes me most is, That one of your Traditions on *Lamentations* says, מדרש רבות
Midras Ra-
both. That on the Word מנחם *Menachim* there are half a Dozen *Rabbies* discouraging what Name the *Messia* should have, one pretends שלה *Shiloh*, another ינון *Yenon*, and another יהוה *Jehovah*, &c. which puts you to such desperate Distractions, that you know not what to rely on. But, in short, you will have it that the *Messia* shall come as a temporal Prince, to subdue, conquer, and slay the Enemies of the *Jews*: For which you Isa. 49. 22, 23. bring these Texts; *First*, *Kings shall be thy nursing Fathers, and Queens thy nursing Mothers.* *Secondly*, That of the Destruction of *Gog* and *Magog.* *Thirdly*, That of the great Feast of the *Behemoth*, *Leviathan*, and the Wine which was consecrated for the Feast of the righteous, which (you say) was pressed at the Creation by the Almighty himself.

First,

1st. As to Kings being nursing Fathers, and Queens nursing Mothers, these were only Types, and Figures, that they should embrace *Christ's* holy Faith, who were predestinated by divine Providence to be the Heads, as well of the ecclesiastical as civil Government; and that these should be the Guardians of *Christ's* holy Church, to preserve the same from its Enemies and Persecutors, as a Father, or Mother, or Nurse doth guard a Child from all Dangers or Misfortunes that may happen to it. Yet though they are the Principal and Supream of the Nations, nevertheless they must follow the glorious Example of their Redeemer *Jesus Christ*, and cloath themselves with his exemplary Meekness and Humility.

We find no where in the sacred Pages, that the *Messia* should come to conquer Nations, or destroy them; on the contrary, he is described as meek and humble, poor and lowly; and in his Doctrine, he commandeth us to imitate him. *Learn of me, for I am meek and lowly in Heart, and ye shall find Rest unto your Souls*; this is a blessed Exhortation. Yet notwithstanding his Meekness,

Isa. 53. 2, 3.

Zachary 9. 9.

Mat. 11. 29.

Isa. 53.

ness, Power was given him from his Father, the Almighty, to save us by his Intercession, and Mediation, to crown us with a Diadem of Immortal Glory, Bliss, and Happiness; for he came to save us through the Blood of his Covenant, which was spilt as a general Sacrifice for our Iniquities; *For the Wages of Sin is Death*; but by our unfeigned Repentance, and by his Mediation, we may come to that eternal Joy, prepared for the Righteous in the celestial *Jerusalem*.

2dly. The Destruction of *Gog and Magog*, is only Typical, and signifieth the Destruction of the Enemies of *Christ's* holy Church. For when the Lord of Life came, and the second Covenant commenced, there were many that sought the total Destruction of the Church, but God, through his infinite Goodness, defeated their Attempts, and gained the Victory over them, that so we might embrace and enjoy our holy Religion, without any Persecution or Molestation, with Peace and Tranquility.

As for the Drinking of the Blood, mentioned by this Prophet (*Ezek. 39.*) it is certainly forbidden by the *Mosaick Law*; but

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but by the new Covenant, nothing can destroy or pollute the Soul, but what defiles the Heart.

3dly. For your Figment of the great Feast of the **בהמות** *Behemoth* (although the Word signifieth Plurality of Beasts) you bring no other Quotation from Scripture, but the *Behemoth* of *Job*, Chap. 40. and the **לוייתן** *Leviathan*, in the next Chapter, notwithstanding the *Talmud* says, **אין משלוח** ' That the History of *Job* is not Matter of Fact, but only a Parable, and that there was no such Man as *Job*. The real Signification of the *Behemoth* and *Leviathan* was fulfilled in the devouring Nations. As for your Feast, I have already particularly noted, That, *First*, it reflects on God's infinite Power; and, *Secondly*, It favours more of *Epicurian* Gluttony, than any spiritual Happiness; therefore I shall not enlarge on that Subject.

4thly. The Wine consecrated for the Feast of God's Elect, shall not be drank, you say, by those that drink **יין נסך** Wine consecrated to Idols, or **יין סתם** Wine pressed by *Christians*, or those who eat Bread or Oyl of Strangers, not made by

the Hands of *Jews* ; such shall not drink any Part of this Wine, indeed I really believe but very few will be entitled to that Favour.

Thus you plainly perceive your pernicious Superstitions and Delusions ; your Contradictions and Prevarications ; all which leave no Room to doubt, but that the *Christian* Faith is better grounded on the sacred Scripture than your traditional Faith. But I proceed.

Secondly, My blessed Saviour *Jesus Christ*, converted the Nations and Kings to embrace his Faith. He caused the Heathen to forsake their Idolatry, and to take up the Cross: he inticed not the People by his Miracles, to serve Idols, as you pretend he did ; he came not as a false *Messiah*, to seduce the People to Idolatry. No, he came to strengthen us in the Fear and Love of God. Who then could be compared to this *Jesus* ? his Meekness, and Lowliness, was so gloriously Exemplary, that even those, who bore the greatest Hatred against him, could not but praise his Deportment.

Thirdly

Thirdly, His Miracles, which he wrought, when on Earth, Multitudes of Spectators beheld, and you cannot deny but he wrought them ; but you say it was done either by *holy Names* שמות הקדושים or Magick, which contradicts your Traditions, as I have already observed. As for Magick, your *Rabbies* affirm, that none even can or durst mention the Lord's Name, but thereby his magical Works were defeated ; but Christ taught us the Truth of God, and was not defeated. What a glorious Gospel hath he delivered unto us ? how Sacred and Divine are his Expressions, that, without all Dispute, must have been inspired from Heaven, for all Things being fulfilled in *Jesus*, there is certainly no doubt of the Truth, and Reality of his Word ? And thus was fulfilled what God said unto *Moses*, of the Signs and Miracles of the great Prophet ; for at the Coming of my blessed Lord and Saviour, *The Eyes of the Blind were* Isa. 35. 5, 6. *enlightned, and the Ears of the Deaf were open'd ; the lame Man leap'd as an Hart, and the dumb Man sang.*

Fourthly, His Sufferings and Ignominy inflicted on him, by cruel and barbarous
 I 3 Men,

al. 22. 16, Men, were manifestly prophesy'd by the
 18. Scripture; *they pierced his Hands and
 Feet, and cast Lots upon his Vesture,
 Psal. 69. 21. and Garments; they gave him Gall to
 eat, and Vinegar to drink: He hid not
 Isa. 50. 6. his Face from Shame and Spitting:
 He gave his Back to the Smilers, and
 Isa. 53. 6. Cheeks to the Nippers: He shall pour
 Dan. 9. 26. out his Soul unto Death: The Messia
 shall be cut off and slain. All which was
 accomplished on my blessed Redeemer
 Jesus Christ.*

Fifthly, He was raised from the Dead;
 Psal. 16. 11. that his Flesh might not see Corruption.
 Psal. 110. 1. *Christ also sitteth on the right Hand of his
 Father the Almighty; Sit thou on my
 right Hand, until I make thy Enemies
 thy Foot-Stool: He was the beloved Son
 of God, Thou art my Son, this Day have
 Psal. 2. 7. I begotten thee, who liveth and reigneth
 with his Father, one God, in one Sub-
 stance, World without End. He as-
 Psal. 47. 5. cended into Heaven, and reigneth for
 ever: He also, by his Ascension, led
 Psal. 61. 6. Captivity captive.*

*Sixthly, Whereas the Messia was to
 come at the limited Time, according to
 the Prophecies of sacred Scripture; this
 was*

was at the very same Time accomplished in *Jesus*. *The Scepter shall not depart from Juda, neither a Law-giver from between his Feet, until Shiloh come, &c.* (on which I have already enlarged.) When *Christ* came, the *Jews* were tributary to the *Romans*, and they placed their Governours in all Parts, wherefoever the *Jews* had any Possessions; and it was likewise fulfilled, which was spoken by the Prophet, *That they should never want a Man of the Seed of David, to reign CONTINUAL* Gen. 49. 10. Jer. 33. 17, 18, 19, 20. *LY*; whereas you have no King reigning at present. So that it is evident, that this Prophecy was meant of *Jesus*, who was of the Seed of *David*, and reigns over his Church for ever.

Farther, The seventy Weeks, which by Calculation amount to four hundred and ninety Years, when the holy City and Temple should be destroy'd, and before the Destruction, after the sixty two Weeks, or four hundred and thirty four Years, the *Messia* should be cut off; all these Particulars were accomplished in *Jesus*. For if we count from the Reign of *Darius Nothus*, until the Birth of

Jesus, you will find it about four hundred Years, or a few more.

The great Glory of the second Temple, was the glorious Appearance of the *Messia*, clothed with Flesh. For in the first Temple the שכינה *Shechina*, or *divine Essence*, could not be seen, but in the second Temple, Christ, who is in one Substance with the שכינה *Shechina*, or *divine Essence*, manifestly appeared. Besides, what else could this Glory mean? You had not the least Sympton of a Glory, in the second Temple; and your *Talmud* confesses, that all the Glories that were in the first Temple, vanished from the Second. I have already mentioned, what Glories ceased from the second Temple; so that it is evident, that this Glory was meant of *Jesus Christ the Messia*.

Thus without the least Contradiction, or Failure, all the Prophecies concerning the *Messia*, have been accomplished in *Jesus*; but notwithstanding all this, you continue in your Stubbornness and Delusions, in which you fulfil the Saying of the Lord of Life, *You have Eyes, and see not; Ears, and hear not; There-*
fore

fore my Heart weepeth, and mine Eyes, even mine Eyes pour out Water, for the lost and dispersed Flock of *Israel*.

I beseech you, be not so hardned as your Ancestors were, to whom my blessed Saviour said; *That if they would not hearken to Moses, and the Prophets, certainly they would not believe although one should rise from the Dead.*

Cast off, I beseech you, those pernicious deluding Superstitions of the *Talmud* and Traditions, for their Contradictions and Absurdities are sufficient to convince you, that you labour under the greatest Errors imaginable.

My blessed Saviour *Jesus Christ* appear'd after his Resurrection, to multitudes of *Jews*, above five hundred being then present.

Thus, my Brethren, as I find my self in Duty bound, as well to seek for your Happiness and Salvation, as my own: I have offered these Arguments and Discourses, unto your serious Consideration; and as I have, with the greatest Caution
and

and Care, searched diligently, through so many of your Traditions, as I could possibly peruse, so for the rest, that were not to be had of *Christians*, I collected them with the greatest Care and Diligence possible, as is requisite in a Matter of such great Moment as this is.

Consider, my Brethren, we are on this side of the Grave, but as a Shadow, our Life and Being is but borrow'd, and when the Debt of Nature must be paid, we must resign our Life to the Donor thereof, the Almighty, into whose Hands we must yield our Spirit.

Therefore, that you may be endued with Knowledge and Understanding, search well the Scriptures, for it is your Duty so to do, as you believe them to be of divine Authority. You that are come to Maturity of Understanding, and are capable of examining into Matters of Religion, you ought seriously to consider, and endeavour to attain such a Satisfaction, as that you may assure your selves, you are either in the right or wrong Path towards Salvation.

We have here no Inquisitions or other rigorous Means to force you against your Consciences, to embrace the *Christian* Faith; neither have the Christians, here in their Churches, any superstitious Idolatry, or false Worship; therefore such Advantages as these are, you ought well to weigh.

But above all, I recommend to you, my Brethren, the serious Consideration of your future and eternal Happiness, toward which you cannot expect any Benefits from your *Messia*; for you make no mention of your being delivered from those Sins, for which there was no Atonement, or Expiation by Sacrifices under the Law; but when *Jesus* came, the Isa. 59.20, 21 second Covenant ran thus, That those should be saved, who turn from their Iniquities.

There are many more Circumstances from the *Talmud* and Tradition, contradicting the sacred Scripture, as well as themselves, but if I should mention them all, it would, perhaps, tire the Patience of the Reader; therefore I have endeavoured, as much as in my Capacity lay,

The Principal Motives, &c.

lay, to set before you the chief Motives and Circumstances the *Christians* have in the Maintenance of their Faith. If you give but the least Credit to the Scriptures, that they are inspired, then certainly the *Christians* have a good Foundation for their Religion; and then it follows, and is evident, that my blessed Saviour *Jesus Christ* came, not only to be a Light to the *Gentiles* or *Heathens*, but also to be the Glory of *Israel*.

All my Wishes, Prayers, and Desires, continually are, not only for your spiritual, but likewise your temporal Glory, especially that I might rejoyce, in the Days of your Conversion, that we might be united into one Flock, under one Shepherd *Jesus Christ*.

And may the great Creator, I beseech him, turn from you his Wrath, and Indignation, by taking off that deluding Cloud from your Eyes, that you may plainly see your Errors, and pernicious Delusions; that all of you, by embracing of the true Christian Faith, may be delivered from your damnable Sins, by the Cross and Passion of my blessed Saviour *Jesus Christ*, towards which, I add my hearty Pray-

for leaving the Jewish Religion.

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Prayers, as offered up in the holy Communion of the Catholick Church, as it is the Duty of all pious *Christians* to offer up theirs, for God to enlighten your Minds, and deliver you from those pernicious Prejudices you labour under, and that the divine Majesty would make such an Impression on your Hearts, as may cause your effectual Conversion to the Christian Faith; that through the Mediation of mine and your true *Messia*, who poured forth his Blood like Water for us, on the Cross, and pray'd to forgive you; *Father forgive them, for they know not what they do*; and for the compleating of your Conversion, I farther offer up my Prayers.

‘ Almighty God, and merciful Father,
‘ who desirest not the Death of a Sinner,
‘ but rather that he should live and be converted; most heartily, I beseech thee,
‘ to have Mercy upon my poor Distressed Brethren, the *Jews*; and that thou
‘ would’st be pleased to take from them
‘ the Cloud of Ignorance, all Hardness
‘ of Heart, and Contempt of thy holy
‘ Word, and to gather them again to be
‘ thy Flock, that they may be saved among
‘ the Remnant of the true *Israelites*;
‘ that

The Principal Motives, &c.

that they may be made one Fold, un-
 der one Shepherd. Father, I beseech
 thee, to bring into the righteous and
 holy Path, all hardened Sinners, and
 also those that have erred and are de-
 ceived; and this I pray, for thy dear
 and beloved Son's sake, *Jesus Christ*,
 our *Messia*, who liveth and reigneth
 with thee, and the holy Ghost, one God,
 in one Substance, World without End
Amen.



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